

UPADESHA SAHASRI



SUMMARY

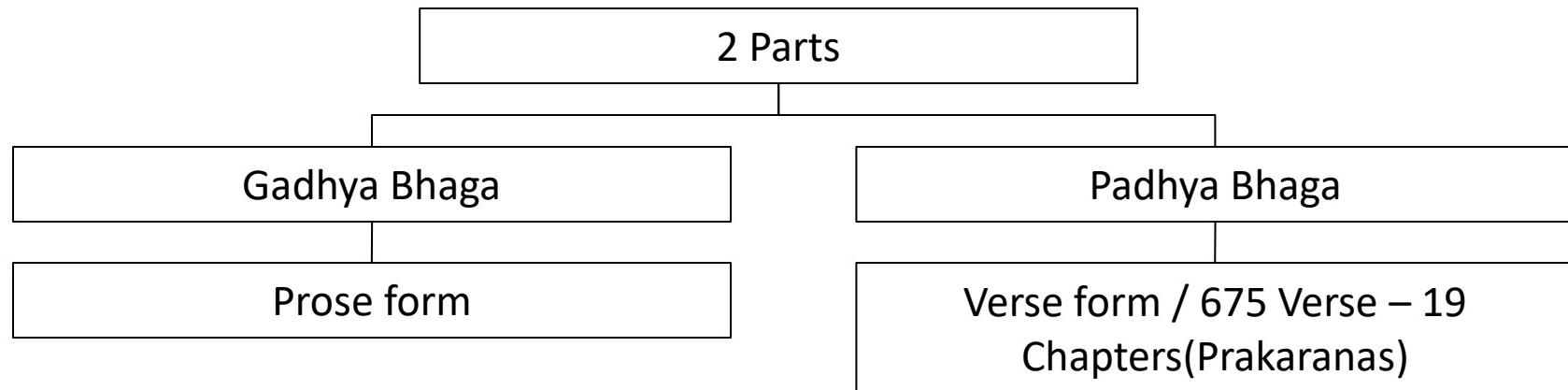
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Chapter 1

1) Author : Sankara :



2) Mantra Upadesha :

- Mantra given for mental or oral chanting (Japa)

Vedantic Upadesha :

- Structural study of Mahavakya in the Upanishads.

Upa	Ni	Sad
Immediate	Nischayam	To loosen / To Destroy / To Lead

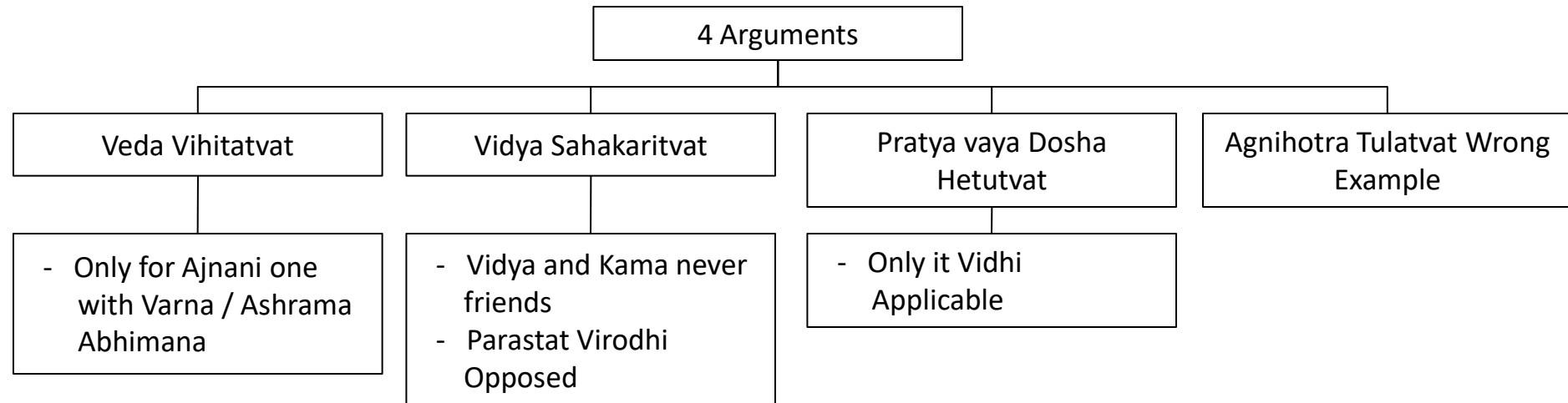
Upanishad : Immediately and Definitely :

- 1) Loosens the knot of bondage.
- 2) Destroys rebirth
- 3) Leads to the attainment of Brahman.
- 4) Root of Samsara Chakram is Ajnanam - Moola Karanam.

Verse 6 and 7 :

- 5) Karma not opposed to ignorance
- Can't Destroy (Apratikoolam)
 - Avirudatvat.

6) Samuchaya Vada : Verse 8 to 11 :



7) Upanishad :

- Destroys Sorrow / Samsara
- Takes one to Brahman.
- Destroys Ajnanam.

Upothgatha Prakaranam (26)

(Verse 1 and 2)

- Mangala Sloka(Invocation)
- Avatarika (Preface)
- Prostration to Nirguna (Attributeless) Brahman which is of Nature of all Pervading and all knowing consciousness available for recognition in the minds of all beings and transcending everything in Material creation

Verse 3 , 4 , 5

- Self knowledge only Means of Liberation
- Vedanta
- Samsara Karanam, Svarupam, Nivritti
- Ignorance of self and false identification with Body / Mind complex which leads to a sense of limitation and promotes an unending desire to get over this inadequacy
- Raaga / Dvesha / Punya / Papa(Rebirth) – Only solution Brahman Vidya

Verse 6 and 7

- Karma can't give Moksha / Not Opposed to Avidya

Verse 8 to 11

- Combine Karma with Jnanam for Moksha
- Jnana Karma Samuchaya Vada
- Karmas should be performed along with self knowledge
- Pratyavaya if Karma not performed

Verse 12 to 24

- Refutation of Jnana Karma Samuchhaya Vada
- 1) Veda Vidhi only to the ignorant of self Knowledge
- 2) Karma invokes Doership Kartrutvam while Jnanam Makes one Renounce Doership
- 3) Knowledge is Vastu Tantram and no Separate Action required
- 4) Karma Depends on Accessories
- 5) Pratyavaya for Ajnanis

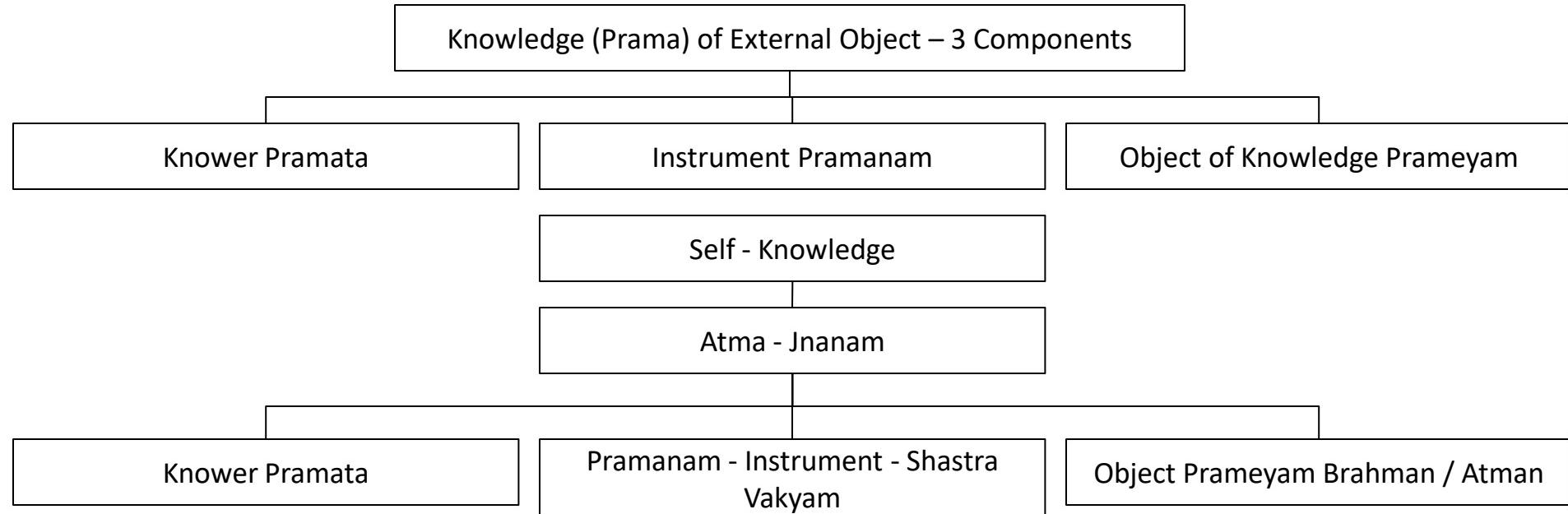
Verse 25 and 26

- Upasamhara Conclusion

Chapter 2 : (Tattwa Loka Jan 2012)

Pramana Shastram :

- How Knowledge takes place.



Knowledge :

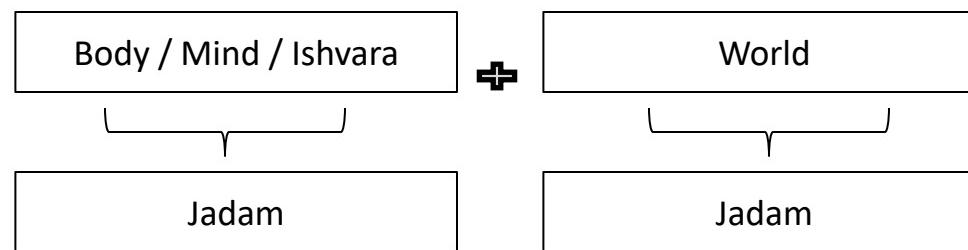
- Brahman is Non-different from Myself knower – Atma.
- Atma is self evident as ever present consciousness Chaitanyam in the form of 'I' - (Aham) Sruti need not reveal it.

Pratisheda Prakaranam – Topic of Negation

Verse 1	Verse 2	Verse 3	Verse 4
<ul style="list-style-type: none"> - Pratisheda - Body / Mind / Ishvara <p>Negated as it is Anatma ' Not This'</p> <ul style="list-style-type: none"> - I / Pure 'Consciousness' left behind - Neti – Neti Brihadaranyaka Upanishad - No Pramanam Required to know self!! - Ahamkara also I thought to be negated as object of Anatma 	<ul style="list-style-type: none"> - I Thought Arises in the Mind - it has Ahamkara as its object - 3 have to be negated as Anatma / Mithya <p>a) Knower – Pramata b) Ahamkara – Object of thought / Prameyam - I – Thought c) The Instrument / Mind / Pramanam Atma witness 'Consciousness' left behind</p>	<p>Doubt :</p> <ul style="list-style-type: none"> - Does new knowledge (Jnanam) Generated by Sruti Pramanam get negated by another Pramanam - Snake seen as rope - Witness 'Consciousness' – Seen as something else - New knowledge has to be illumined by witness 'Consciousness' which enjoys eternal independent existence!! 	<ul style="list-style-type: none"> - Assimilation by Viveka

2) I is Mixed with Body / Mind / Ishvara and World :

Awareness :



- Intellect and mind is directly illumined by Chaitanyam.
- Body and world indirectly revealed by Chaitanya Through the mind

3) Its easy to exclude external world from I :

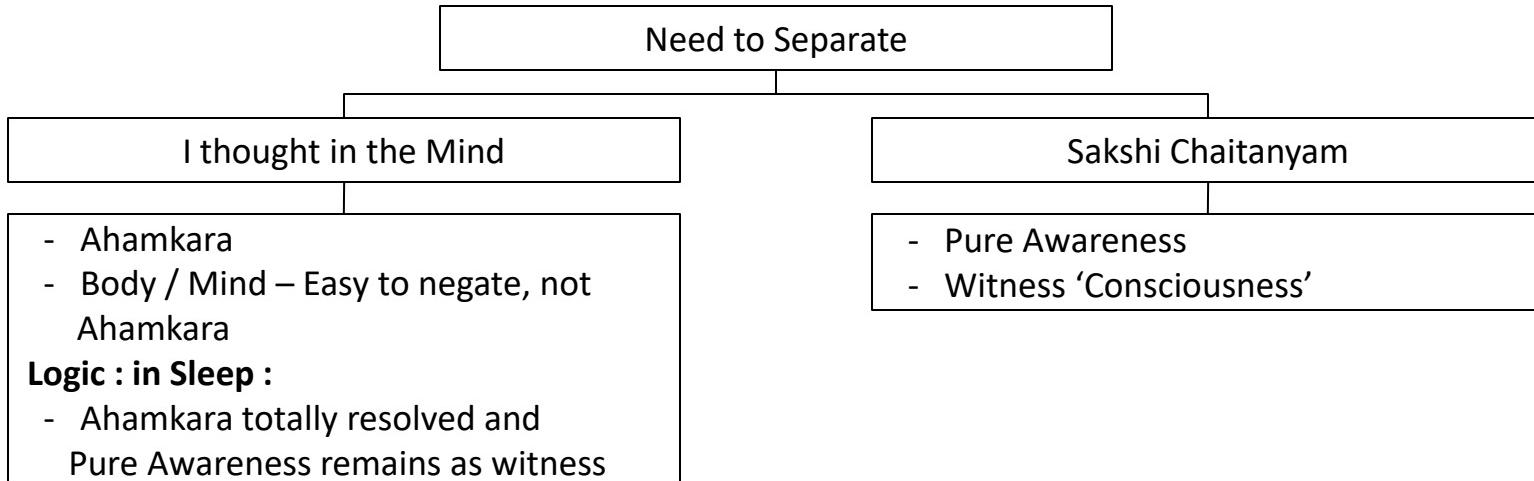
- If ‘I’ includes Body and Mind... then Body / Mind’s attributes, limitations also included in ‘I’, Therefore I - Feel limited.

Sruti negates :

- Part of I = Body / Mind / Ishvara and Attributeless - Object of Awareness left out.
- Retains awareness part.

4) Limitations of Body / Mind / Ishvara are also objects of Awareness and not “Part of I”

5) Need to Separate :



Jagrat :

- I - Ahamkara and I - Pure awareness - Mixed up.

Sleep :

- I Exist without Ahamkara but can't recognise Atma as I need "Mind" for cognition.
- Therefore I have to use the sleep experience / Sushupti Avastha to know that I am the witness consciousness.
- " I " Thought / Ahamkara = Mind and Pratibimba Chaitanyam (Reflected Consciousness).
- I am original consciousness Bimba Chaitanyam

6) Jnani :

- Uses Triad of Pramata ('knower I'), / Prameyam (Ahamkara), Pramanam (mind) for Vyavahara with clear understanding of its unreality – Mithyatvam.
- Samsara remains as defanged cobra.

7) To be Brahman :

- I do not need to be a Pramata – Knower... But to listen to " Aham Brahmasmi" ...
- I should be a Pramata - Consisting of original consciousness, Reflected Consciousness and the mind.
- I need to entertain Vritti - Thought.

8) Pramata = Dress :

- Kanchukam for any Vyavahara(Naishkarma Siddhi - Sureshvaracharya)

9) Ignorant – Wise :

Ignorant	Wise
Identifies with Ahamkara	Knows Sakshi as own nature but identifies with Ahamkara for Vyavahara

10) Verse 4 :

- Assimilation of teaching by
 - Avastha Travya
 - Pancha Kosha
 - Sharira Traya
- } Viveka :

Method of Reasoning :

- Anvaya Vyatireka
- Adhyaropa Apavada. Own self as Non different from Brahman.

Example : Story in Chandogyo Upanishad :

- Man taken by robbers left in forest / Blind folded - Rescued by compassionate person
- Who guides him back to his country.

Robbers	Blindfolding	Compassionate person
- Ignorance and Attachment	- Loss of Discriminative power	- Guru - His Guidance - Shastra Pramana

Seeker :

- Gains Self Knowledge.
- 10) Atma illumines when mind becomes dormant and Goes to Karana Shariram / in Seed of Ignorance / Avidya Rupa Manaha.



Maha Realisation!! → I don't Know myself and The world

11) Who knows Self?

- For Self knowledge - No karta / No karma.
- No knowing person because - 'Self evident'

12) What is Atma Jnanam?

- a) Neti - Negation of Anatma and Remaining as self evident Sakshi, Chaitanya Svarupa Atma is called Atma Jnanam.
- b) Negation of Anatma includes negation of Pramata - Ahamkara - I thought.

c) Final Stage of Atma Jnana :

- Pramatrutva Nisheda.
- Negation of Knower - Is Self Knowledge.
- Once knower is negated, no more struggle to know self.
- Who will struggle to know self.

- Dismiss - Knower Struggler... Remain as Triputi Rahita = Sakshi.
- Lights of 5 sense organs off / Mind goes to Unmanifest - Avidya Rupa Svarupa = Ignorance / Karana Shariram.
- Pramata / Pramanam / Prameya Vyatirikta Atma Asmi.

2 Statements of Atma Jnana

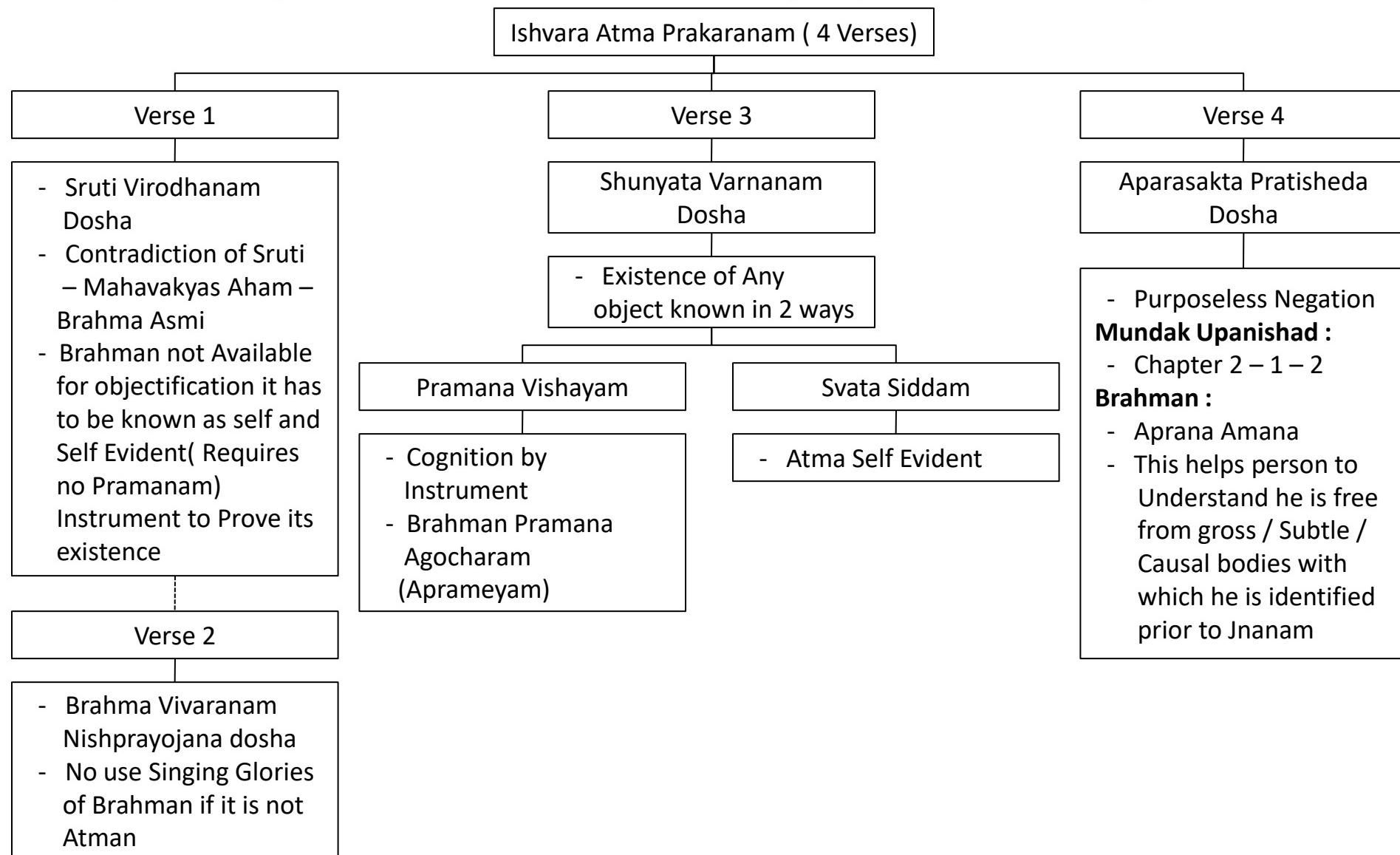
Anatma negation

Remains as self Evident Sakshi

When you remain without Ahamkara
its called Moksha

Chapter 3

1) Doshas if you don't accept Brahman is Atman (Very self) The Awareness Principle.



- If you don't accept Brahman as self Evident – Brahman will become Shunyam - Nonexistent / Blank Based on Brahman not large / Small.

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Chapter 4 :

1) Jnani :

- Not bound by Sanchita (Results of past action) - Agami (result of future action).
- Jnanam doesn't destroy Prarabda which gives current birth.
- Jnani dissociation from notion of Kara (Ahamkara) and Dismisses it as unreal - Mithya Anatma.
- If Jnani ceases to exist, Jivan Mukta irrelevant.
- Break in Guru Parampara.

2) Verse 1 :

- Ahamkara - Identification with Body / Mind complex gives rise to 'I' notion - Locus of karma and Karma Phalam.
- What belongs to karma and Karta doesn't belong to Sakshi.

3) Verse 2 : Purva Pakshi :

- Jnani will be subject to Agami - Result of actions after Jnanam.

Shankara :

- Wise Mans action not propelled by Shastra Vidhi(Relevant in Varna / Ashrama)
- Jnanis Actions because of Prarabda / Vasanas / Svabava, No Punya / Papam.

4) Why Prarabda? – ‘Mukta Isuvat’ :

- Arrow – Released from Bow - Has to travel distance - Can't be stopped.
- Potters wheel goes on (Kulala Chakrawat). Body / Mind – Continues till Vyavahara lasts.

5) Avidya = Causal Body :

- Aavarna Shakti
- Will be Destroyed.
- Avidya responsible for next birth, destroyed.
- Jnanam Destroys Sanchita / Agami - Totally and Aavarna Shakti of Current Causal Body.
- Prarabdas Vikshepa Shakti is Operative.
- To Support Gross / Subtle Body Until exhaustion of Prarabda and Attainment of Videha Mukti.
- Sa Pratibandam Jnanam will become free when Prarabda ends and destroys Vikshepa Shakti

6) Jnani - Knows :

- All Vyavahara Dictated by Vikshepa Shakti and Prarabda are unreal / Mithya and not connected to his Moksha / Liberated States, Therefore No Worry.

6) Verse 4 :

- Prarabda and Vikshepa SHakti are not opposed to Jnanam, Therefore can't be removed by Jnanam.
- Knowledge and Prarabda coexist as friends (Prarabda Indirectly contributes to Jnanam).

7) Verse 5 :

Jnanis Conviction	Ajnanis conviction
He is Pure Consciousness	I am Body – Mind Complex

- Once Ahamkara is negated, what's left is I - Atma of the nature of witness' Consciousness' - Different from all the Attributes.

Chapter 5

1) Where is self ignorance located?

- How does it come about.
- Buddhi – Locus of Ignorance - Result of erroneous understanding.

2) Bondage :

- Doership / Enjoyer ship, Kartrutva / Boktrutva Bavana and Sukha – Dukha Anubava(Pleasure and Pain-Experience)
- Is Result of only Adhyasa – Superimposition or Misconception.
- Instead of Claiming Sakshi Chaitanyam – Error by Buddhi of identification with Body / Mind and its Attributes.

3) Right Knowledge :

- a) Not in ‘Mind’ – Nirvikalpa Samadhi – Where thoughts removed and mind is blank.

Vedanta :

- Jnanam takes place only in Active mind.
- Intellect – Available in Jagrat only by Operating Appropriate Pramanam.

Buddhi Apradha Prakaranam Error of intellect - 5 verses

- In Samadhi - Intellect resolved and no Pramanam operates.

4) No knowing involved in Vedanta, only Adhyasa Nivritti and Claim self evident Atma.

- Aham Brahmasmi Vritti



Involves Vritti - Vyapti not Phala Vyapti

5) Verse 1 :

- Addiction to Varna / Ashrama - Duties and Giving them up may be Consequence of Atma Jnana fear of loosing Sangha..

Example :

- Udanka - Chandala with pot from waist containing Amrutam.

6) Verse 2 :

Ahamkara	Atma
Buddhi : <ul style="list-style-type: none">- Has thought Modification	<ul style="list-style-type: none">- Due to false Superimposition Atma appears to be Undergoing Vikshepa and Changes in tranquility- Both Tranquility / Vikshepa belongs to states of Buddhi

Example :

- On a Boat(Actual Boat moving).... Appear trees moving on Bank.
- Similarly I am Disturbed...Actual / Mind Disturbed.

Verse 3 :

- Bondage because of identification with intellect.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृदयन्त-
ज्योतिः पुरुषः ; स समानः सञ्जभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्ने भूत्वेम लोकमति-
कामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāneṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imāṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indentified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

- As if at rest or As if it is distracted...
- Atma doesn't mind or entertain thoughts
- Mind Meditates - Attribute of Mind Tranquil / Distraction of mind not Atma.

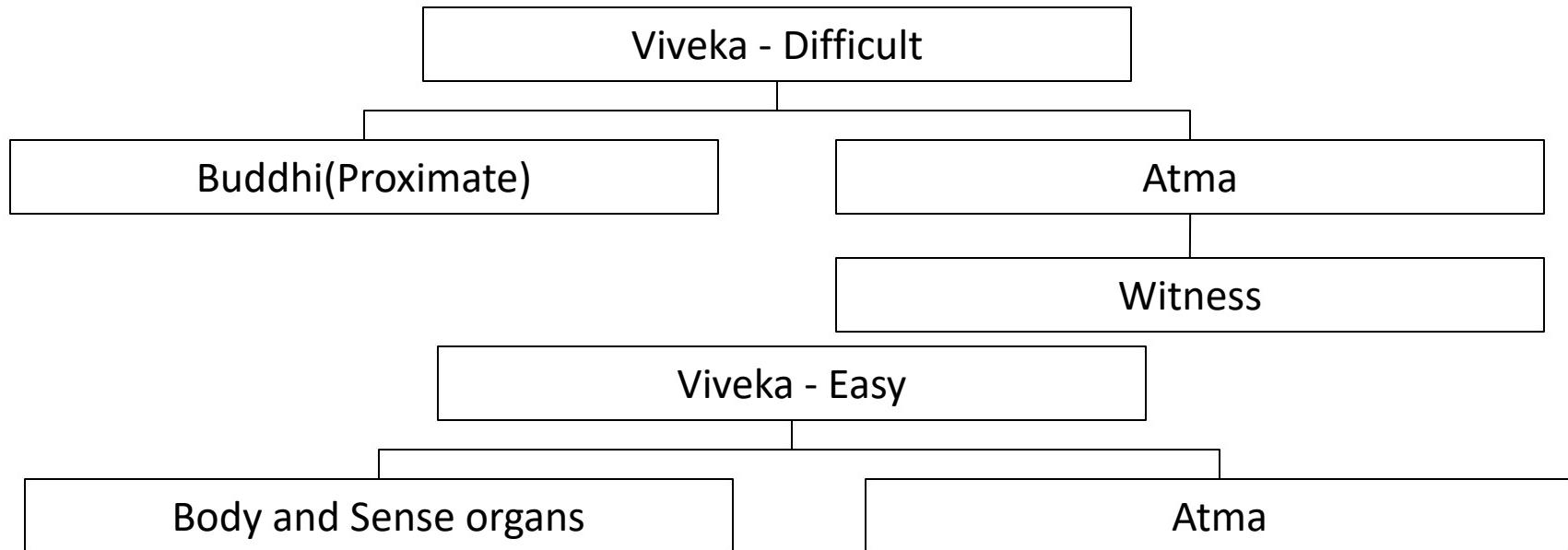
Perception

- | | |
|---|---|
| <ul style="list-style-type: none">- Mind Entertains a thought Vritti corresponding to Object perceived and Pervades Object- Modification belong to Anatma mind | <ul style="list-style-type: none">- Consciousness is lent to mind by means of Forming a reflection Resulting in Cognition of Object |
|---|---|

Fire :

- Formless - Takes Shape of Object heated
 - Water takes Shape of Container.

Verse 5 :



- Develop distance from mind and be a witness objectifying the mind.
- Not physically possible - As there will be no Pramata - Knower and Atma - Pure Chaitanyam can't do any transaction!! or objectify mind
- For consciousness, to know anything, it has to identify with mind.

Samadhi :

- Only mind resolved no separation of mind / Sakshi.



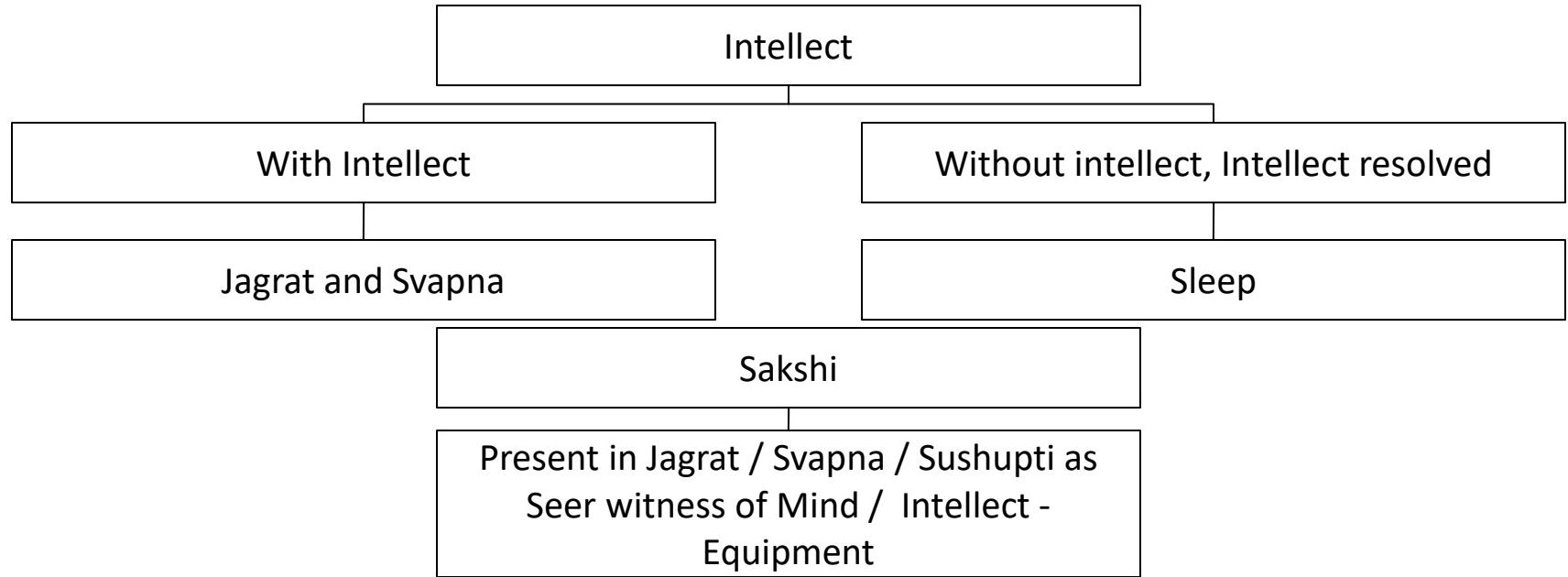
- Consciousness – Always associated with mind.

Use Buddhi to Say :

- I am the witness ‘Consciousness’ and not the intellect.

Sleep :

- Intellect resolved, I Exist.
- Therefore intellect is incidental and intrinsic to my nature.

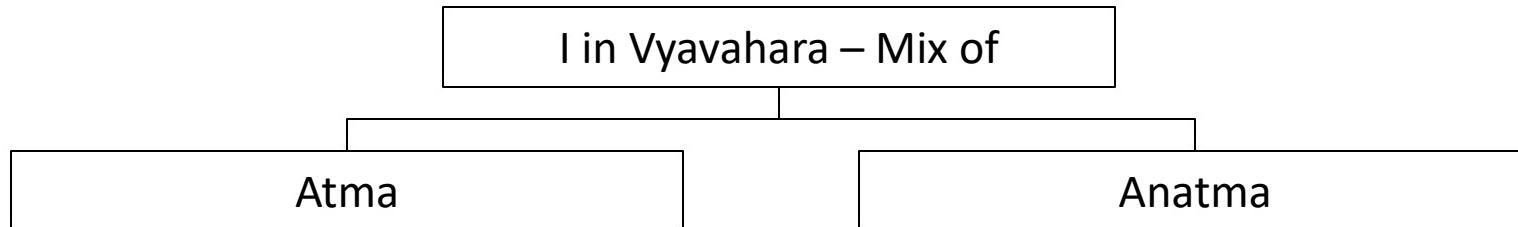


- As Buddhi is illumined / Objectified by ‘Consciousness’, I am Sakshi Chaitanyam which is non-different from Brahman.
- By entertaining an appropriate thought Antahkarana Vritti - I am not the intellect.

Chapter 6

- 1) Identification with Anatma - Error Committed by intellect.
- 2) Moksha = Claiming oneself as Atma after, Atma / Anatma Viveka.

3) I in Vyavahara – Mix of :



Atma	Anatma
<p>a) Drk :</p> <ul style="list-style-type: none">- Seer / Experiencer Subject <p>b) Nirvikara :</p> <ul style="list-style-type: none">- Free from Modification <p>c) Nirguna :</p> <ul style="list-style-type: none">- Free from Attributes <p>d) Chetana :</p> <ul style="list-style-type: none">- (Sentient) <p>e) Satyam :</p> <ul style="list-style-type: none">- (Absolute reality / Intrinsic existence) <p>f) Akarta / Abokta :</p>	<p>a) Drishyam :</p> <ul style="list-style-type: none">- Sharira Trayam Gross / Subtle / causal Bodies <p>b) Savikara :</p> <ul style="list-style-type: none">- Subject to Modification <p>c) Saguna :</p> <ul style="list-style-type: none">- Body / Mind / World have Attributes <p>d) Achetana :</p> <ul style="list-style-type: none">- Jada - Insentient / Inert <p>e) Mithya Conditional Reality :</p> <ul style="list-style-type: none">- Dependent / Borrowed existence <p>f) Karta / Bokta</p>

4) Samsara Problem :

- When we identify ourselves with Anatma Amsha and become subject to Samsara in form of Doership / Enjoyer ship and Experiencer of pleasure and Pain.

5) Removal of attributes : (Visesha - Gunas)

- Claim Nirvisesha - Nirguna Atma - Attributeless Atma.
- Atma Nirvisesha Sthapanam.

6) Laws :

- a) Subject and Object can never be interchanged, Subject - Not available for objectification
 - I - Knower am ever the knower and Can never be known.
- b) Known attributes belong only to known objects and Never to subject.
- c) Innate / Intrinsic attribute remains with substance.

7) Avastha Traya Viveka - To Prove Atma is Guna Teeta :

Waking and Dream	In Sleep
<ul style="list-style-type: none"> - Youth / Old Age – Sthula Waking / Talking - Attributes are Aguntakam / Incidental to waking / Dream – Belong to 3 Shariram (Aupadhiakam) 	<ul style="list-style-type: none"> - No Attributes Experienced - I Continues to be present but all attributes absent - Atma is invariable and present all the time Waking / dream / Sleep

I am Rich :

- Aham Dhanavantaha not present always
- Aham Hastavan with hands

Aham :

- Purusha / Stree
- Ashrama / Varna Gunas only for Body.

8) Verse 1 :

- If am cut and thrown away – Atma Continues
- Eyes cut and thrown away
- Hands Cut and Thrown away
- Legs cut and thrown away
- Therefore all organs not attributes of Atma.
- Therefore Atma free from Gross / Subtle / Causal bodies, Incidental / not intrinsic.

9) Verse 2 :

- Ignorance free but doesn't know.

Verse 3 :

- Attachment to wealth / Ornaments worn by person - Not real attributes of person.
- They are attributes of Anatma.

Verse 4 :

- Disown Ahamkara ego - Anatma.

Knower - Jnata

Relative I

- Ahamkara / Part of Anatma
- Pramata
 - ↓
Mind (Antahkaranam and Reflected Consciousness) - Available only in Waking / Dream
- Dissolved in Sleep, therefore negate

Chitra Guha :

- With Cows
- Relative I only in Vyavahara
- Drop Relative I

Sakshi Chaitanyam

- Witness Consciousness Nirvisesha
- Claim Sakshi Part free from Attributes
- What's left after negating Ahamkara is Sakshi / Witness 'I' free from all Attributes
- Before getting cows and After loosing cows
- Person is there all the time
- Atma will be ever present – Despite Arrive / Departure of Anatma Attributes
- Absolute I – Beyond Vyavahara
- I am Sakshi – Knower without Ahamkara which is implied meaning(Lakshyartha) of Aham I
- Claim Status of Absolute I
- Devoid of Ahamkara – Only 'Consciousness' left and 'I' is irrelevant

Chapter 7

1) Chapter 6 :

- Atma is Nirviseshatvam is established.

2) Chapter 7 :

- This Nirvisesha Shakti alone is Supreme Brahman(Param Brahma)

Verse 1 :

3) Every cognition (experience) possible only :

- When the related object or experience falls within the framework of intellect.
- Intellect is inert by nature.
- I Atma illuminates everything falling within intellect.
- I am - All knowing Supreme Brahman as I am illuminator of all cognitions by the intellect(Sarvajna)
- Illumination presupposes pervasion.
- Therefore I am all pervading besides being all knowing.

Budhyaroodha Prakaranam 6 verses - (Cognition / Perception through intellect)

Verse 2 :

- I am witness of all other intellects as there can't be more than one witness different than everything in creation.

Similarly idea : Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोद्गीनं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, O Bharata.
Knowledge of the field as also of the knower of the field is
considered by me to be my knowledge. [Chapter 13 – Verse 3]

- Atma being witness is not Available for Rejection or Acceptance unlike any other Entity in creation which can be Accepted or Rejected by Someone or other.

Jagrat / Svapna	Sushupti
- Objects Taken by Intellect	- Intellect Resolved - No Acceptance / Rejection of Objects.

Sakshi Always there

During Presence of Objects

During Absence of Objects

- Sleep / Death of body

Lalita Sahasranam – Attributes of
Witness

Upadeyam

Heyam - Not Relevant to witness

Acceptance

Rejection

Verse 3 :

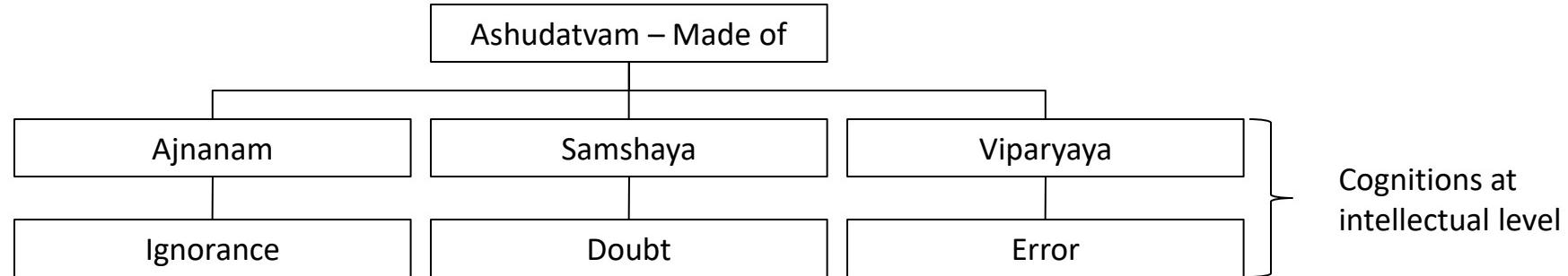
Defects of intellect :

1) Modification :

- Vikaratvam - Corresponding to objects of perception.

2) Impurities :

- Like ignorance / Doubt / Error.



3) Bhowtikatvam :

- Born of Elements
- Jadatvam
- Inertness

Product of Sattva Guna of all 5 Elements (Samashti Sattva Guna) Therefore Jadam

4) Alpa Vedana – Limited Knowledge :

- Atma is free from Modifications and defects, Always sentient / As witness - All knowing.
- Therefore Atma has to be known as Nirvikara / Shudha / Chetana / Sarvajna...

Verse 4 : Atma is Nirvikaraha / Kutastaha :

- Illumination of intellect by witness... Figuratively.
- Things which fall in the range of intellect come to be known.
- In presence of sunlight, colours of flowers (Attributes of objects) seen... in a crystal.
- Because its Nirvikara... its Akarta / Asanga, free from action and association.

Verse 5 : Brahma Satyam - Jagan Mithya :

- Brahman alone real, perceived dualistic creation is seemingly real.
- Only when the world of objects falls within range of intellect, it becomes known(Illumined by witness)and only then one can talk about existence of world.

Therefore world exists in Jagrat And Svapna	But not is Sushupti
When the intellect is Available	When intellect is not Available / Resolved

- Therefore Dvaita Prapancha doesn't have independent existence / Innate Existence Svabavika Satta and Only has dependent existence(Aguntaka Satta)

Witness :

- Always Available, Therefore Brahman alone is there and Jagat is Only Seemingly real(Mithya) And as Good as Nonexistent.

Verse 6 : Nirvikartavam of Sakshi :

- Moksha / Bandha do not cause Modification to the witness.
- 2 Notions of Ego / Ahamkara / Intellect.
- When ego is ignorant } In Ajnana Avastha
Ahamkara is ignorant
- It doesn't Recognise Brahman as the real, Higher nature of the self and that is Bondage.
- Once intellect / Ahamkara - Gains Knowledge of Supreme Brahman(Jnana Avastha), Moksha takes place.
- I - Witness' Consciousness' am all Knowing.
- All pervading - Not Available for Acceptance / Rejection, free from Modification, pure, Real, Unattached, Therefore Supreme Brahman.
- Mahavakya Prakarana Sakshi – Svarupa Nirupana Pramanam.

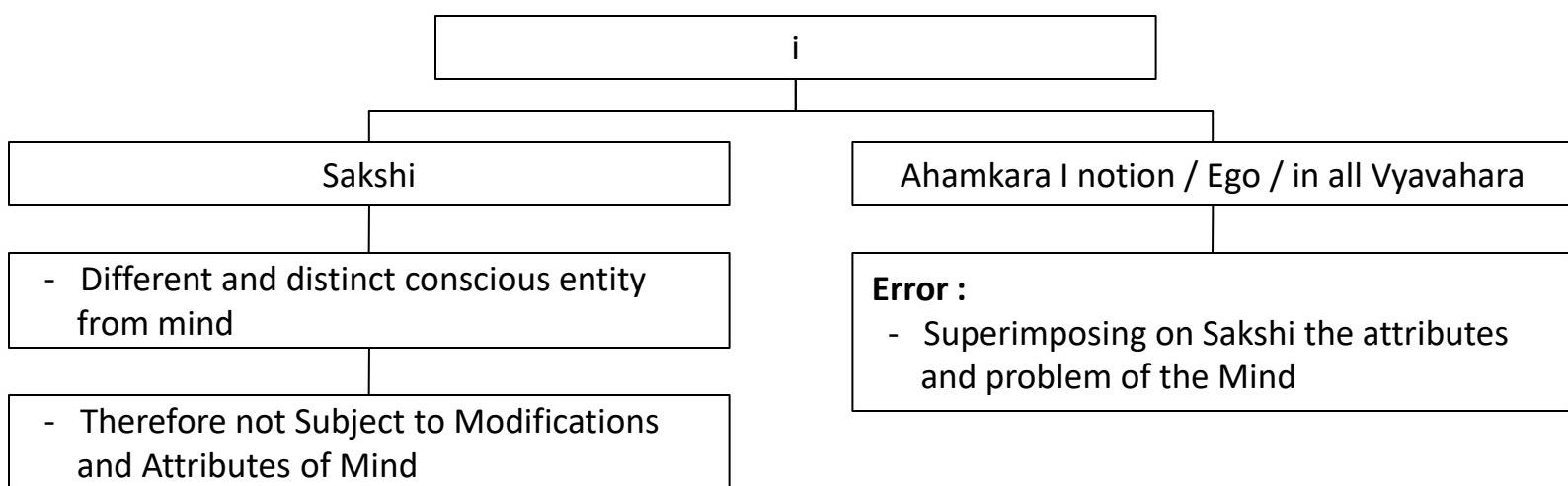
Chapter 8

1) Chapter 7 :

- Atma Is of nature of Witness ‘Consciousness’ ‘Sakshi’.
- Self is free from all Modifications – Nirvikara
- Is all Knowing - (Sarvajna)
- All Pervasive - (Sarvagatah)
- Pure - (Shudha)
- Real – Satya
- Asanga - Unattached(Not Available for Acceptance and Rejection)
- This knowledge of the real nature of the self liberates us from, Bondage caused by self ignorance.

Nididhyasanam :

- To Abide in ones own nature
- Knowledge to be accessed, all the time to handle, Emotional turbulences in Loka Vyavahara.
- Imaginary dialogue between Sakshi and Mind.
- Helps to recollect and Dwell on Teaching and Abide in our real nature.
- Intimate association between



Understand Limitations of Mind :

- What it can do
 - What it can't do
- } Therefore Mithyatva Nischayam

2) Mind :

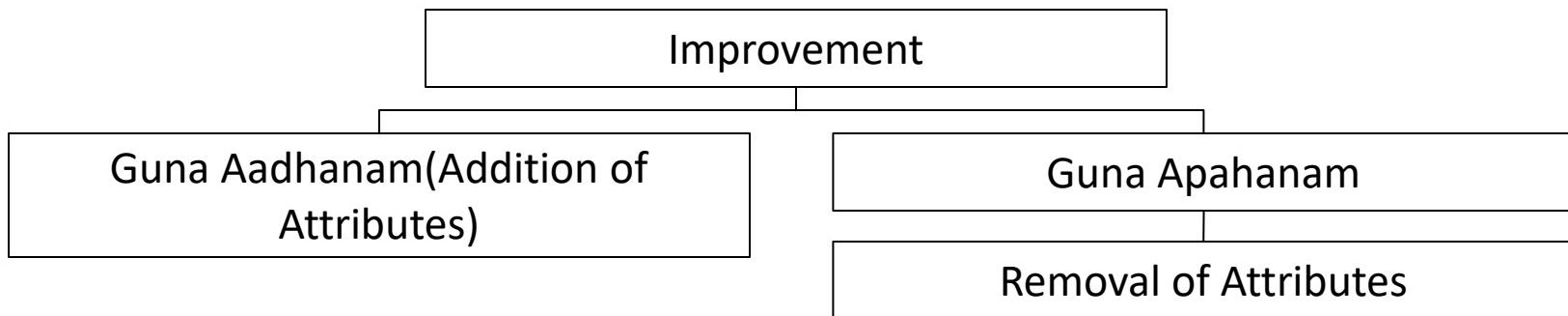
- Can know, desire and Act
Jnana, Ichha, Kriya Shakti belongs to Mind not Sakshi.
- They result in Physical, Emotional and intellectual Experience.
- Can Do Sadhana.
- It Cannot Effect any improvement on me the Sakshi which is free from Modification.
- Mind Cannot Achieve Purnatva - Wholeness, security, and happiness as I am already.
- Secure, complete and nature of Ananda.

- Mind has no role in field of Atma, dialogue helps us to falsify the mind as part of Anatma Prapancha.
- By Preventing Superimposition of Attributes and experiences of the minds on Sakshi
- Utilise mind for Transactions to exhaust Prarabda.

Mano Mithyatva Nischaya / Mati Vilapana Prakaranam(Topic of Resolving mind Falsifying Mind) Verse 6

Verse 1 :

- Sakshi not associated with raga / Dvesha Desire / Hatred.
- Erroneously superimposed on Sakshi.
- Mind can't improve Sakshi, Effort of mind to free Sakshi from Raaga / Dvesha will be of no Available.
- Sakshi is ever free of Attributes.



Verse 2 :

- Sakshi is ever free and Complete.
- Mind is Exhorted to give up fruitless exercises and abide in Sakshi which is uncreated and Nondual... (Free from Sajatiya, Vijatiya, Svagata Bheda)

- Notion of Bondage and liberation relevant only for the prism of mind.
- Nondual entity not available for Modification.

Verse 3 :

- Sakshi is same behind all beings, free from all attributes, all pervading, imperishable, free from impurity, Homogenous, Spotless, free from Action, like Space.

Verse 4 :

- Sakshi being Nondual and unattached doesn't belong to anybody and nobody can belong to the Sakshi.
- Mind has no existence independent of Sakshi.
- Advitativam and Asangatvam highlighted in this verse.

Verse 5 :

- People caught up in cause - Effect action - Results - To improve status of Sakshi.
- When one links the results of actions to peace and security it leads to frustration and needless stress.
- To free people from cycle of result and Action... which is manifestation of bondage - This dialogue written.

Verse 6 : Benefit : know the self ..

- The knower of the self will be free from fear born of self ignorance.
- He will also be free from binding desires as he is already fulfilled person and enjoys happiness and security.
- He will have vision of Self in all beings.

Chapter 9

1) Sakshi is Non different than Brahman :

2) Main Ideas :

8 Chapter

- i) Sukshmatvam and Vyapitvam of self Subtleness and Pervasiveness
- ii) Ekatvam – Self being without a send
- iii) Asangatvam – Free from Attachment or relationship.
- iv) Satyatvam – Absolute reality and therefore
- v) Advaitatvam – Nondual nature.

- Repetition no Punarukti Dosha, because topic Subtle

3) Atma is Niratishiya Sukshmatvam and Vyapitvam :

- Katho Upanishad / Taittriya Upanishad / Gita - Say - Innermost or
 - Proximate Entity

Sense Objects – Grossest :

- Sense Organs
 - Mind
 - Intellect – Subtlest
 - Self.
- Annamaya / Pranamaya / Mano / Vigyana / Ananda(Subtlest)

Here different Method : Verse 1 :

4) Karya - Karana Parampara(Cause – Effect chain)

- Brahman is the Ultimate Cause – in Cause effect chain of
- Pancha Butani – Comprising E / W / F / A / S, Prithvi / Apaha / Agni / Vayu / Akasha.
- Where each succeeding one is more Subtle and Pervasive than Preceding one.
- Brahman = Moola Karanam – Subtlest / Most Pervasive.
- Brahman = Pratyagatma = Indicates underlying oneness of the self with Brahman.

Verse 2 :

5) No Plurality Sakshi / Atma :

- Identical with Brahman – Based on countless physical bodies.
- Body – Made of 5 Elements
 - Karyatvam – (Effect)
 - Pervaded by Atma

Sukshmatavyasita Prakarana : Atmas Subtleness and Pervasiveness 9 Verses

- Therefore Sakshi is Nondual.

Verse 3 :

- Self = Pure ‘Consciousness’ is without a second.
- Akasha - Only one before creation of other 4 Elements.
 - Similarly self - One before Akasha.

Prior to Emergence of Space – I :

- The Ultimate cause alone was there without a second.
- Even after creation, I continue to remain without a second but only appear to be endowed with all attributes of the pluralistic world.

Verse 4 :

- Sakshi - Advaitam - Nondual
 - Shudham - Pure
 - Asanga - Free from attachment
- I alone am present in all bodies from Brahman, to Non-moving beings - Just as space alone is available in all kinds of containers and outside as well.
- Thus all bodies are my bodies.

Sakshi has no attachment :

- Sakshi is Free from attachment / Pure.
- Thread not affected by quality of flowers in a garland.
- I - Sakshi - Am free from blemishes of raga / Dvesha – Like and Dislikes which belong to the mind.
- I Alone am present in all bodies.

I become Ishvara :

- When I choose to operate and transact in the world (Vyavahara).
- I Remain in my Brahman Status, when I withdraw from Vyavahara.

Verse 5 :

Asangatvam :

Atma / Brahman Is Asanga – Because :

- 1) Niratasiya Sukshman - Absolutely subtle space is unattached, Therefore Brahman has no Sambandha.
 - 2) Free from attributes - Nirguna, Relationship only with attributes(Saguna)
 - 3) Paramartika Satyam - Therefore no association with pluralistic world which is Vyavaharika Satyam(Not same order of reality!)
- Ignorant - Consider – Sakshi as lord or controller of ultimate cause and is residing in all beings as tainted with defects – Raga / Dvesha which are attributes of the mind.

Example :

- Colourless sky perceived blue.

Verse 6 :

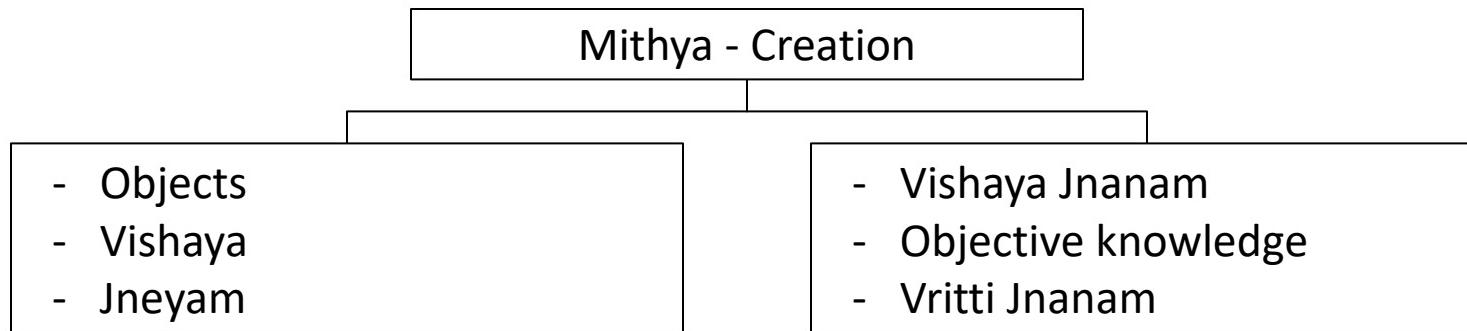
- Commentary on verse 4.
- All bodies in creation belong to me – Sakshi.
- Body inert - Illumined only by the consciousness which Sakshi is endowed with.
- Therefore all bodies belong to Sakshi who is all knowing and free from attributes such as sin / Virtue.

Verse 7 :

- Absolute Realities

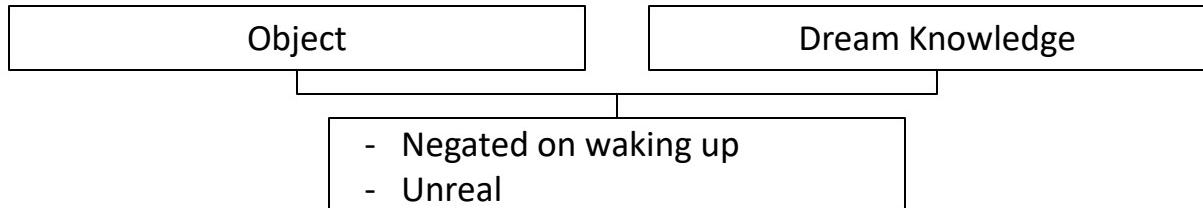


Satyatvam and Nondual nature - Advaitam of Sakshi.



Satyam :

- Pure consciousness
- Shudha Chaitanyam
- Svarupa Jnanam
- Nirvishaya Jnanam
- Objects – Unreal – Enjoy temporary and Borrowed existence.
- Therefore Knowledge of these objects = Unreal as knowledge arises only when intellect Cognises the objects.
- Pure ‘Consciousness’ / Objectless awareness is real - Enjoys permanent existence - Illuminating objective knowledge and ignorance all the time.



- Pure Consciousness = Eternal / Objectless
= Only Reality

Verse 8 :

Eternal Awareness : Brihadaranyaka Upanishad :

यद्वै तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्द्वै-
विपरिलोपो विद्यते अविनाशित्वात् । न तु तद्वितीयमस्ति
सततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

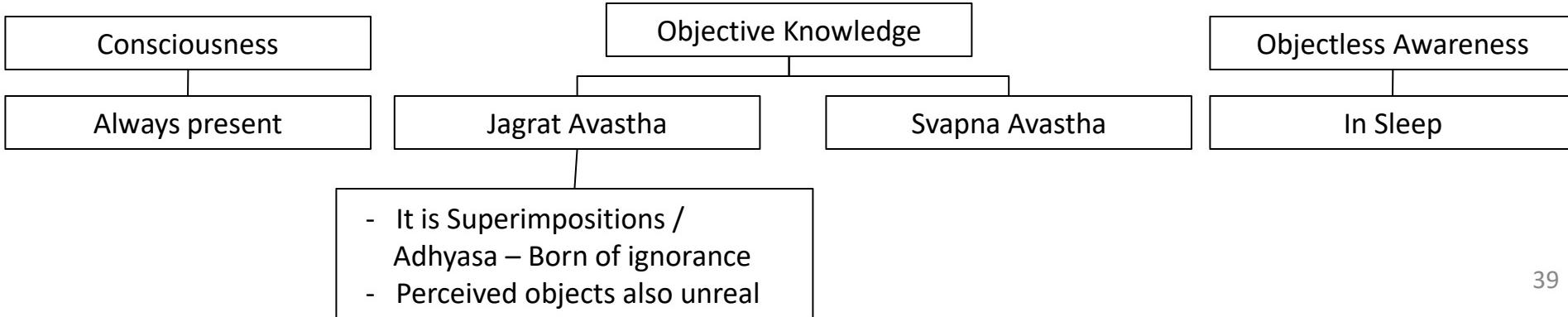
yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet II 23 II

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Objectless awareness - Nirvishaya Jnanam is eternal.

In deep sleep :

- ‘Consciousness’ alone is present, proved by subsequent recollection of having had a good sleep on waking up.



Verse 9 : Objection :

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यचृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यचृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मत्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

**Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadelpam yo vai bhuma
tadamrtamatha yadelpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II**

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, "Sir, what does bhuma rest on?" Sanatkumara replied, "It rests on its own power – or not even on that power [i.e.. It depends on nothing else]." [7 – 24 – 1]

Brihadaranyaka Upanishad :

म हौवाऽऽन वा अरे पत्युः कामाय पति: प्रियो भवति, आत्मनस्तु कामाय पति: प्रियो भवति।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति।
न वा अरे फूलाणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति।
न वा अरे ब्रह्मणः कामाय ब्रह्मं प्रियं भवति, आत्मनस्तु कामाय ब्रह्मं प्रियं भवति।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः
प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः
श्रोतव्यो मन्तव्यो निर्दिष्यमितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनें सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu kāmāya patih priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam priyam bhavati |
na vā are brahmaṇah kāmāya brahma priyam bhavati, ātmanastu kāmāya brahma priyam bhavati |
na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati | na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedam sarvam viditam || 5 ||

He said : 'it is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The self, my dear Meitreyi, should be Realised-should be heard of, reflected on and meditated upon. By the Realisation of the self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

Chandogyo Upanishad :

- Brahman is where one sees Nothing else, knows nothing else than Atma.

Therefore Doubt :

- Is Atma object of knowledge?
- Mithyatvam of Atma.

Brihadaranyaka Upanishad :

- Atma has to be known / Reflected / Meditated upon... is Atma object of knowledge.
- Atma / Brahman - Is free from attributes – Nirguna.
 - Not available for cognition by sense organs / Mind.
- Atma being self evident does not need to be known - And scriptures do not seem to reveal Atma.
- Scriptures only remove misconception centred around real nature of Atma and the correct vision.

Chapter 10

1) Chaitanyam = Drishti – Sakshi :

- Teaching received during Sravanam.
- Doubtlessly ascertained during Mananam.
- Internalised / Assimilated during Nididhyasanam.

2) Invoke features / Nature of Brahman :

- This will help remove habitual tendencies born of identification with Body / Mind complex, people, objects and situations in the world, material of plurality(Anatma – Dvaita Prapancha)

3)

Brahma Satyam Jagan Mithya - 2 Pronged thoughts

- Sakshi's intrinsic nature
- Satyatvam
- Identity with Brahman

- Mithyatvam of dualistic universe
- Anatma - Has no existence of its own

4) Two new ideas :

- a) Sakshi is neither a cause or effect, Karya – Karana Vilakshanam..
- b) Sakshi is free from Gunas – Nirguna.
- Seeker has to spend quality time daily to invoke and entertain thought process as per this chapter – Also claim as my glories.

Verse 1 :

- Nature of Brahman - Pure consciousness.
 - Self evident
 - Self Effulgent
 - Without a second
 - Imperishable
 - Unattached (Asanga)
 - All pervading(Like space)
 - Non dual
 - Ever liberated
 - Revealed by ‘Omkara’

Verse 2 :

- Shudham - Free from impurities related to gross / Subtle / Causal bodies and not subject to modification.

I am Objectless Awareness – Avishaya Jnana Svarupam :

- All pervading - In front / Behind / Upward / downward / All directions.

Drishti Svarupa(14 verses) :

Verse 3 :

- Ajaha - Birthless
- Ajara - Free from old age
- Nityam - Eternal
- Nirvikara - Free from growth / Modifications.

All pervading – Nondual :

- ‘Consciousness’ is not born of anything and nothing is born of Consciousness - Karya Karana Vilakshanam.
- Pure - Untainted by Maya / Avidya
 - Ever fulfilled / Ever free
- Prakasa - That in whose presence objects come to be known.
- ‘Consciousness’ is ultimate light in whose light all objective knowledge, becomes possible.
- ‘Consciousness’ is all pervasive - Sarvagatam in between bodies - With intervening Chaitanyam.

Verse 4 :

- Pure Consciousness - witnessing experiences in waking / dream/ sleep - None of which relate or belong to me, but are super imposed on me because of ignorance.
- 3 States not different than Brahman because they can't exist without Brahman.
- They are not identical with Brahman as Brahman is non dual.
- Therefore they are known as Anirvachaniyam - Not available for comprehension / description.
- I am non dual observer of 3 states.

Verse 5 :

As I am changeless witness ‘Consciousness’ :

- I am free from Body / Mind complex, Sharira Traya Vilakshanam.
- Body / Mind / Vyavahara - Unreal like dream.
- What is available in waking not in dream... vis a versa.
- Therefore experiences in the waking state not Absolute reality.
- Real only in respective state, unreal in other 2 states.
- Assemblage depends on individual components for its existence.
- Therefore Mithya(Car - If parts taken out - Not car !)

Verse 6 :

- Nondual Witness - Free from modification.
- I have no Body / Mind complex - Neither karta(Doer) / Bokta – Enjoyer.

- I am not subject to Punya –papa.
- Bondage / Liberation belong to intellect - Not to me!
- Varna / Ashrama Dharma belong to body not to me.

Verse 7 :

I have no Attributes - Therefore I am without beginning :

- Therefore free from all actions - Karma and karma Phala.
- Space not tainted by anything - As witness ‘Consciousness’ am not affected... though I pervade the body.
- I am identical with Nondual Paramatma who is free from karma Phalam.

Verse 8 :

- I am present uniformly in all beings, Non-dual supreme self beyond manifest and Unmanifest - Universe - but due to ignorance I am taken to be otherwise.

Verse 9 :

- I am not away from Self.
- I am free and different from ignorance, free from Anatma and actions, Therefore pure.
- I am always established in my Nondual status like space.
- Due to ignorance , I am associated with sensory perceptions like seeing...
- Atma - Is support - Ashraya for Avidya... but doesn't have any association with Avidya as it is part of Mithya Prapancha??

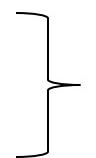
Verse 10 :

- One with Brahma Jnanam has no realisation.

Logic :

- In the absence of cause, there can be no effect.
- Karana Abave – Karye Abava, Once ignorance gone - No rebirth.

Verse 11 :

- Mine, This is my nature
I am not like this
 - Not present in Nondual Brahman which is pure / Auspicious, Uniformly manifesting in all beings... and I am that Brahman.
- 
- Ignorance and Delusion

Verse 12 :

- Wise free from grief and Delusion, because of self knowledge... which alone is pure.
- In the absence of Grief and Delusion, there can be no action(Karma) or rebirth - Punarjanma.

Verse 13 :

- One is Aware of duality in Material world - He is conscious of unreality of perceived world
 - While Seemingly performing actions, doesn't assume Kartrutvam

Absence of perception in (Deep Sleep) :

- Wise doesn't confer any reality on the Experiences in Waking.

Verse 14 :

Phala Sruti Benefit of Self knowledge :

- Highest / Revealed by Vedantic scriptures.
- On gaining this wisdom, one is liberated.
- While transacting with world will be untainted = Jivan Mukti.
- After exhaustion of Prarabda, will get Videha Mukti.

Chapter 11

1) Verse One :

- Atma is Sakshi – Status of witness.

2) Verse two :

- Bondage is due to ignorance - Jnanam gives liberation.

Brihadaranyaka Upanishad :

- Yetavad Amrutatvam knowledge only means to immortality.

3) Verse 3 - 5 : Atma - 5 Features :

- i) Sarva Sakshitatvam.
- ii) Chinmatratvam - Nature of pure ‘Consciousness’
- iii) Nirvikaratvam - Free from modifications.
- iv) Sarvagatvatvam - All pervasive.
- v) Advaitatvam = Nondual.
- vi) Satyam – Real.

4) Verse 3 – 13 : Atma is Sakshi :

- i) Sakshi of thought modifications.

Chapter 11 - Ikshitrutva Prakarana 16 Verses

3 Laws of Vedanta

- 1) Experiencer different than experienced
- 2) Experienced Attributes belong to objects alone
- 3) Incidental attributes go away – Innate intrinsic Attributes remains as nature

2 Topics

Atmanaha Sarva Sakshitvam :

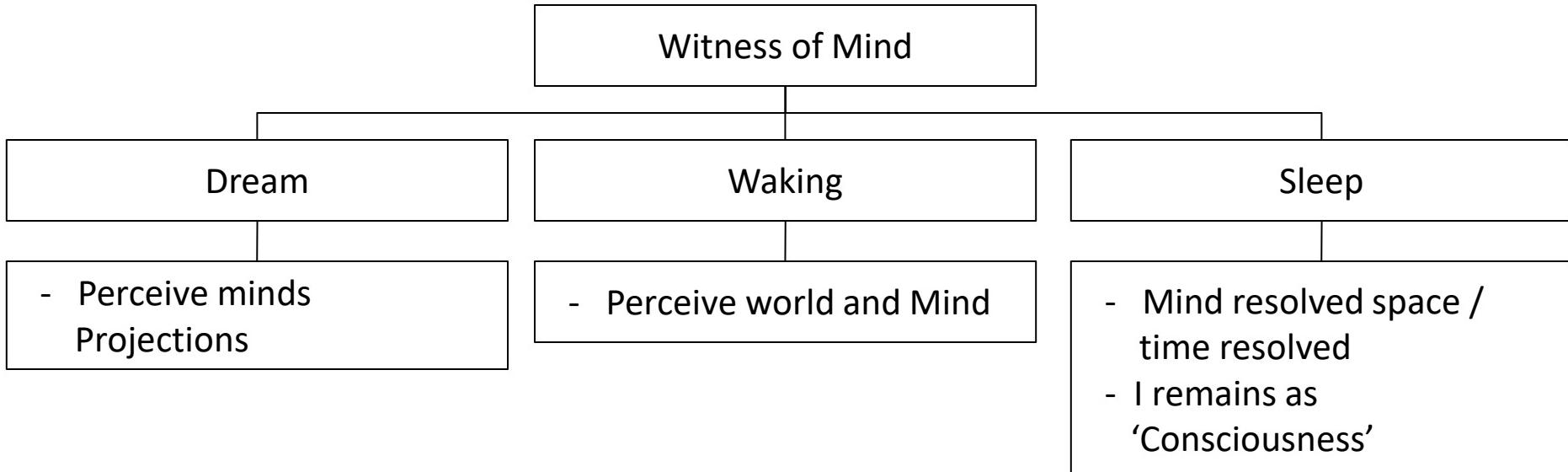
- 1) Self is witness of external and internal world called Sakshyam
- 2) I am different than Jagat Shariram and Manaha, Sensing and Emotional perceptions do not belong to me
- 3) Atma is Nirvisesha / Nirguna / Nirvikara / Sakshi / Akarta / Svaprakasha Chaitanyam
- 4) Sakshitvam alone Original, intrinsic not subject to Arrival / Departure
- 5) Atma alone exists in 3 States
- 6) Sakshi ever free from Ahamkara
- 7) Property of Mind gets transferred to Sakshi

- Atma Jnanam only means of Liberation
- Freedom from Samsara in form of Kartrutvam / Boktrutvam
- Atma has only Sakshitvam
- Mind in presence of Atma becomes karta, Bokta

- As I have no change, no Attributes of Doership / Knower ship / Enjoyer ship.

3) Mind Reflects consciousness :

- External world inert.



4) Atmanaha Advitiyam :

- Sakshya Prapancha is unreal
- Mithya can't be counted
- Dream experience can't exist separate from waker.
- Jagrat Prapancha doesn't exists separate from me Sakshi.
- Sakshya - Prapancha - Mithya, Sakshi - Atma - Satyam.

Chapter 12

1) Atmas features : Verse 6 – 13 :

- Asangatvam.
- Nirgunatvam
- Shuddatvam
- Amrutatvam
- Ashuddhatvam
- Brahmatvam

2) Verse 14 – 16 :

- Self knowledge only means of liberation.

3) Sakshi Asangatvam(Unattached) :

- Like space I - Sakshi - Am present in all beings - Free from all defects of Body / Mind complex.

4) Sakshi is Sat :

- Untainted by Mithya Body / Mind complex, I Sakshi am nature of pure ‘Consciousness’ - Lending Consciousness to the mind making it sentient.

5) Nirguna :

- I am free from all attributes and am therefore am Nondual / Pure - Free from ignorance.

6) Brahmavam :

- I - Sakshi - Am all pervading and cause of entire creation.

7) "Aham Brahmasmi" – Mahavakya :

- No Sakshi plurality
- Sakshi is behind every Body / Mind complex but Sakshi is not plural.
- No Sakshi Bahutvam, Sakshi – Kevalaha, Kevala Means Nondual.
- Universe manifests as name / Form / Function.
- I - Self - Ever free, Supreme 'Brahman' of the nature of pure 'Consciousness' / Non-dual.
- I experience Name / Form / Function - World but I am different from them.
- Experienced world is Mithya - Product because its Karyam (unreal).
- Sakshi is Nitya Mukta - Liberation is my nature not arrival / Departure.

8) Ubaya Bhastas :

- Fallen both from knowledge and Action... Combine knowledge with action for liberation.
- Kartrutvam and Vedantic knowledge can't co exist.
- Atma not tainted by Kartrutvam / Boktrutvam.

Dream : Mind - Object perceived by Sakshi :

- Cloth dropped in turmeric become yellow.
- Similarly mind engaged in world experiences are coloured by such experiences.

Dream :

- Only mental impressions registered in waking state.
- Therefore mind is also object in dream.
- Therefore I Sakshi am different from mind and its modification.
- Therefore even in waking - I - Sakshi am not the mind and not tainted by any Kartrutvam / Boktrutvam.
- Sword from sheath - Clearly recognised, Similarly mind is object perceived by Sakshi.

Murtha Amurtha Brahmanam - Brihadaranyaka Upanishad :

- Atma is revealed different from Prana.
- Atma is Brahman different from perceived universe made of form / Without form...
- (Murta – Amurta) – Neti – Neti – Negates dualistic world superimposed on Brahman.
- Dream world negated on Waking Up.
- Waking world negated on waking up to Atma(Superimposition).

Verse 14 – 16 :

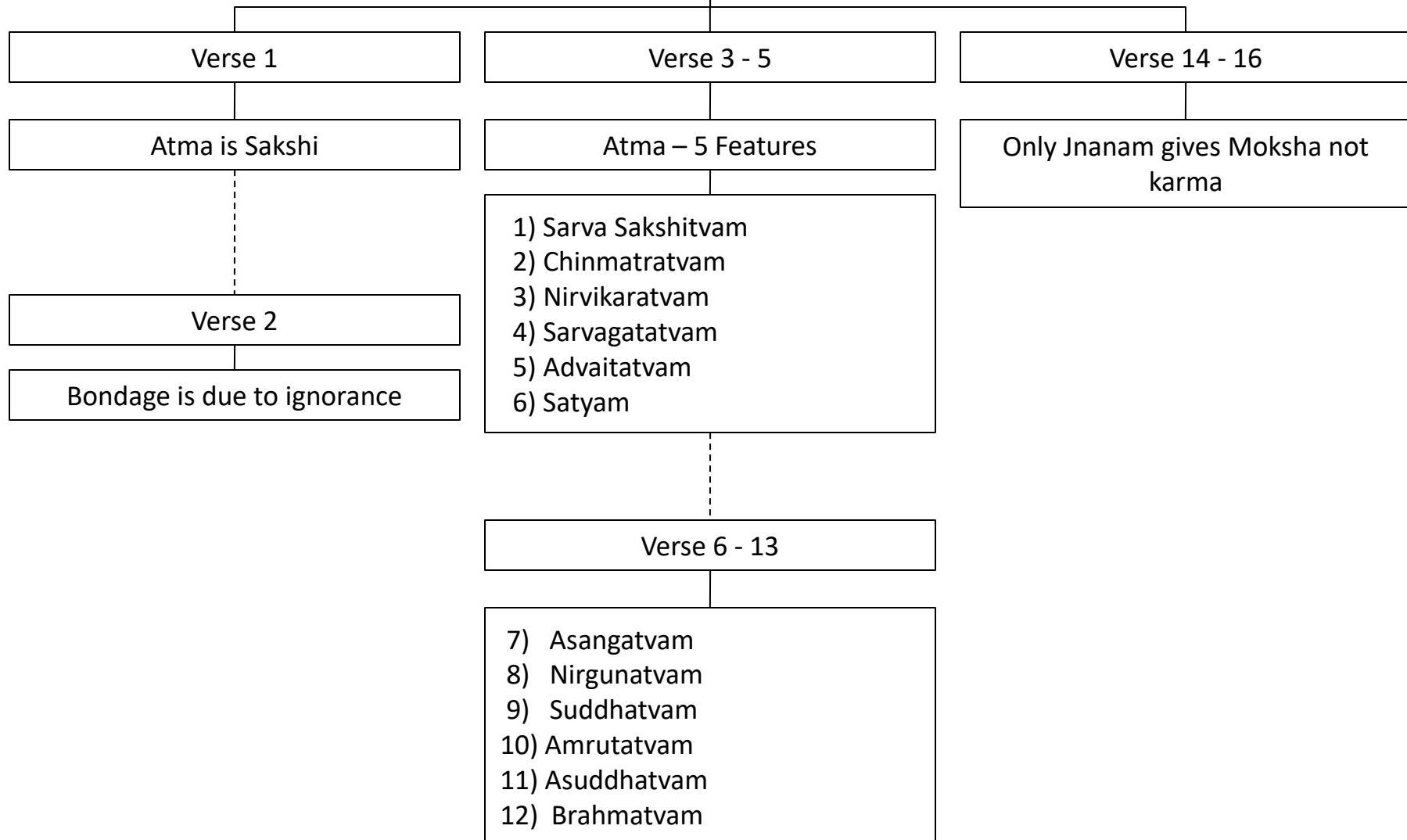
- Jnanam alone - For liberation.
- When person identifies with Gross / Subtle body... actions are born.
- Vasanas gathered which leads to more actions.
- Claim Sakshi /Atma status - then no action performed anywhere.
- Therefore knowledge and action can't co exist.

Wise :

- Does action for Loka Sangraha
- Has Jnanam - I am not Body / Mind.
- Moksha is already accomplished fact, Removal of ignorance is needed by knowledge.
- Karma not opposed to ignorance, its born out of ignorance.
- Therefore no Moksha through karma.

Atma	
<ul style="list-style-type: none">- Immortality itself- Free from fear- Being Satyam - Not unreal	<ul style="list-style-type: none">- Very dear to me- Give up identification of oneself with Anatma at Vyavahara level

Chapter 11



Verse 1 – 19 – Chapter 12 – Prakasha Prakaranam :

1) Vedantic Law :

- All Experienced attributes belong to the objects experienced not to Experiencer.

2) Atma :

Atma / Drashta	Ahamkara / Drashta Abhasa
<ul style="list-style-type: none"> a) Illuminator by nature Drashta Svarupam b) Illumines by presence without deliberation will/ Action c) Nirvikara Drashta d) Illumines material world and Ahamkara without Medium Karana Nirapeksha Drashta e) Nitya – Permanent Drashta illuminating both active /(Waking / Dream / Passive Ahamkara (Sleep) f) Illumines only mind / Ahamkara Mano Drashta <ul style="list-style-type: none"> - Atma is Karanam – Will inhere in its product Karyam Anatma g) Lakshyartha – I – Sakshi <ul style="list-style-type: none"> - Changeless witness of Ahankara – My Intrinsic nature h) Identifying with it we are liberated 	<ul style="list-style-type: none"> a) Drishti Vyaparavan – illumines by a process of thought modification Vritti Parinama b) Illumines by process / Action c) Savikara Drashta <ul style="list-style-type: none"> - Illumination leads to constant changes d) Illuminator only through medium – In the form of thought modification or sense organs of knowledge Karana Apeksha Drashta e) illumination available only in Jagrat and Svapna, Anitya Drashta f) Illumines the world – Prapancha Drashta with help of Borrowed reflected ‘Consciousness’ – Chidabasa g) Primary – Vachyartha meaning of I <ul style="list-style-type: none"> - Constantly changing Ahankara – Which perceives external world – Incidental nature h) Identified with it we are Bound

Verse 1 - 6

Verse 7 - 19

Verse 18 :

- Limitations of rituals

Verse 19 : I am :

- Changeless / Motionless / Pure / Free from old age / Ever liberated Nondual

- Mix up of Atma / Anatma

10th Man example :

- Erroneous identification with Ahankara
- Rituals for Jnana Yogyata Prapti
- After Knowledge, Kartrutvam given up
- No Jnana / Karma Samuchhaya

Atma and Ahankara Difference

- Dropping identification with Ahankara alone is called Atma Jnanam
- Doesn't claim Jnana Status
- Sentient / Inertness only w.r.t Ahankara
- Atma = Pure Knowledge

Can Atma Know itself in Samadhi?

Refuted by Vedanta :

- This will make Atma as object of Knowledge – Contradicts Aprameya Status.
- Subject / Object can't coexists in Same locus.
- Atma

↑

Need not know itself because its self existent.

Chapter 13

- Sense perceptions do not belong to Atma, its free from gross / Subtle bodies.

1) Verse 1 – 18 :

Atma	Ahankara
Experiencer	Experienced

Sruti Pramanam :

- a) Brihadaranyaka Upanishad : Chapter 3 – 8 – 8 : Achakshu
- b) Mundak Upanishad : Chapter 2 – 1 – 2 : Apranaha
- c) Katho Upanishad : Chapter 1 – 3 – 15 : Asparsham

- Atma free from
sense organs
perception
sound / touch /
form / Taste / Smell

A) Brihadaranyaka Upanishad :

स होवाच, एतद्दै तदक्षरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमटीर्घमलोहितमरणेहमच्छायमतमोऽ-
वारवनाकाशमसङ्गमचवशुष्कमशोत्रमवागमनोऽ-
तेजस्कमपाणममुखमात्रमनन्तरमबाह्यम्,
न तदंज्ञाति किंचन, न तदंज्ञाति कथन ॥ ८ ॥

sa hovāca, etadvai tadakṣaraḥ, gārgī brāhmaṇā abhivadanti,
asthūlamanaṇvahrasvamadīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamasāṅgamacakṣuṣkamaśrotramavāgamanō'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam,
na tadaśnāti kiṃcana, na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knower's of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

b) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabhya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

c) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Atma free from Jnanam.

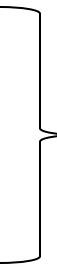
Indriya Vyapara and Karmeindriya Vyapara and Prana - Vyapara, Belong to Ahankara.

Atma		
Not Knower	Knowing is only function of intellect	Mental Modifications belong to mind and intellect

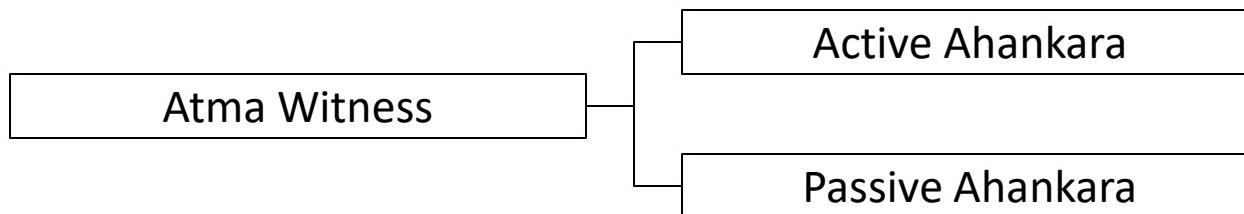
- Therefore Atma is free from gross and Subtle bodies.

Relevant to Ahankara :

- Grief - Delusion - Emotions
Hunger - Thirst
Fear of old age - Death, ignorance belongs to Ahankara
- Ahamkaras perception through the operations of sense organs and mind are Anityam(Only in Jagrat) Resolved in Sleep.



Shad Urmis belongs to Body / Mind



Atma	Ahankara
Permanent knower by Presence without will	Perception Dependent on Operation of Sense organ and Mind



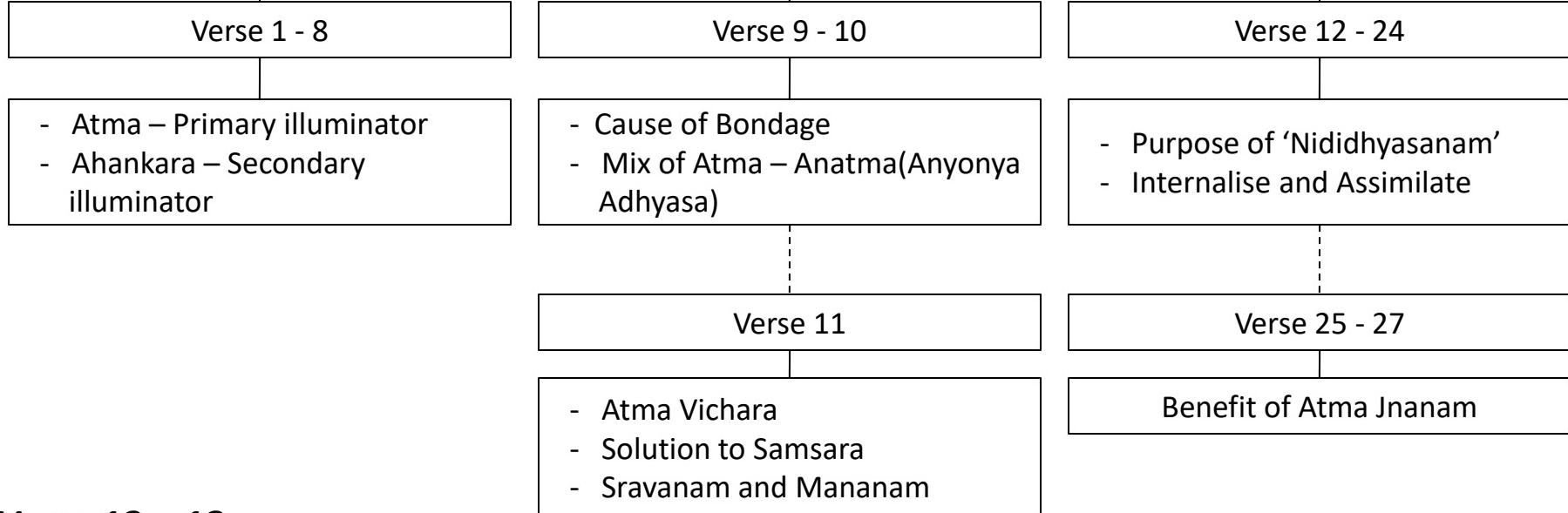
In close Proximity

- Cognition by Atma is pure and defect free(Ever free Atma)
- Cognition affected by Doubt(Samshaya) / Ignorance (Agyana) / Misconception (Viparyaya)



Keeps us in Bondage

Chapter 13 – Achakshushatva Prakaranam (27 Verses)



Verse 12 – 13 :

- I – Am different from Physical / Subtle / Causal bodies and their functions, I am free from all modification.
- Distraction / Focus only w.r.t Mind not Atma.
- I have no duties.
- Self effulgent – Being nature of pure ‘Consciousness’
- Supreme Nondual Brahman – Substratum of Universe, free from birth and death, OLD age and Decay.
- I lend ‘Consciousness’ to creation.
- As Ishvara - I am controller of laws of karma and results.

- Different from 5 elements and Body / Mind born out of 5 elements.
- Different from manifest universe - Kshara Purusha, Murtha Prapancha and Amurtha Prapancha.
- Unmanifest universe Akshara Purusha.
- I am free from Gunas, Notion of day and night not relevant to me... as I am source of light.

Space	I am
Formless / Subtle / Nondual	Formless Subtle Nondual

- Mix up of Atma / Anatma is due to mutual superimposition of Attributes and Adhyasa because of medium.
- Bheda / Abheda
Advaita / Dvaita
Jnanam / Jneyam
Karta / Bokta
Karma / Phalam } Belongs to Ahamkara
- I am only entity around – There is, nothing I accept / Reject – I am always free / Nondual / Without Attributes.

Verse 25 – 27 :

- Develop Sarvatma Bava - Vision, benefit fulfillment.

1) Essence of Vedanta :

- I – Individual self (Atma) Am the eternal and infinite Brahman.
 - Samsara = Mortality / Limitation / Finitude at, Physical - Emotional - Intellectual levels.
 - Tвam of Upanishad and Aham used by us is different.
 - I = Mix of Atma – Real Self and Anatma (Ahamkara) Body and Mind complex.
 - I is Vyavahara = Body / Mind complex – Ahamkara – Anatma.
 - You of Upanishad = Atma = Pure Consciousness - Not part / Property / Product of body, Independent entity,

pervading and illuminating body, not bound by boundaries of Body
/ Mind, survives fall of body – Nonmaterial, beyond sense
perception , free from attributes, not subject to arrival /
Departure, illuminator of Anatma Prapancha.

Anatma :

- Boutikatvam, Jadam, available for sense perception, full of attributes - Subject to arrival / departure.

Methods for Atma - Anatma Viveka :

- Drk / Drishya Viveka
 - Panchakosha Viveka
 - Avastha Traya Viveka .

Logic :

- I am different from what I experience.
- Body and world - Difference Easy
- Mind - Used as instrument also mind as object difficult to see.
- In dream and Memory - Object - Mind different than seer - They are object of perception.
- As Ahamkara can't claim immortality and infinitude and Which is bondage - Location - Grief - Sorrow - finitude - Mortal Identify with Atma to claim eternal and Infinite.

Atma - Anatma Viveka(Verse 1-10 and 41 -50) :

- (Manas/ Ahamkara Viveka)

1) 'Consciousness' - Illumines the mind directly :

Mind :

- Illumines world.
- 'Consciousness' depends on external mind to illumine world.
- For illuminating world , mind serves as instrument.
- In sleep it is object of 'Consciousness' – sat.
- Same illumination of 'Consciousness' in dream also where mind is illumined.
- In memory and Dream mind is object.
- What we experience in dream is only mental projection. In waking also what we experience is projection of mind.

- In dream, no other object exists other than mind.
- In memory no other object exists other than memory, In both Mind is object.

Dream	Memory	Sushupti
<ul style="list-style-type: none"> - In Sushupti Avastha - Mind is Object 	<ul style="list-style-type: none"> - In Jagrat Avastha - Mind Object and Instrument 	<ul style="list-style-type: none"> - Mind Totally resolved

Chapter 14

Svapna Smriti Prakaranam dream and Memory (50 Verses)

Atma – Anatma Viveka

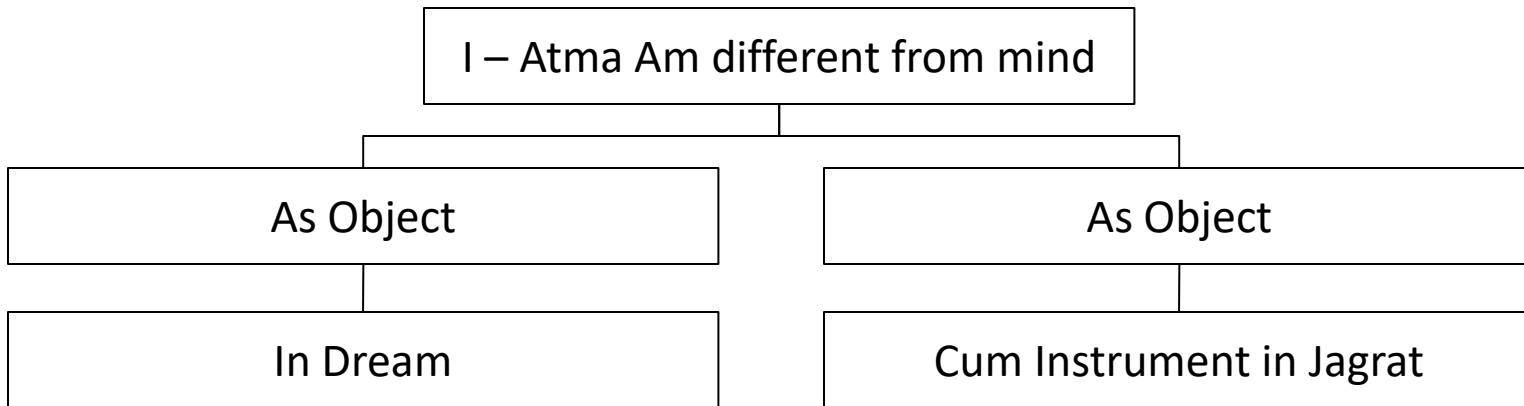
Verse 1 – 10 and Verse 41 – 50

Atma Brahma identity / Aikyam

Verse 11 - 40

Jagrat :

- The instrument state of mind is very prominent that it makes us loose sight of the mind as object.
- Count specs as part of eye not object outside separately.



- Atma - Different from body / Mind as object in dream, as object cum instrument in Jagrat.

Atma Brahma Aikyam : (Verse 11 - 40)

- 1) I am illumining everything in the creation by my mere presence without undergoing change.

- 2) I Illumine mind directly and through mind - The physical body and the external world.
- 3) I alone illumine absence of mind in sleep, Mind in dreams (as object), mind as instrument in Jagrat - illuminating body / External world.
 - Thus I am witness of all 3 states(Avastha Traya Sakshi).
- 4) I (Atma) Am illuminator, am the same behind all beings and Body, I am without a second / Nondual.
- 5) I am eternal (Nityam) illuminator.

What I illumine – Varies	That I illumining – Changeless
<ul style="list-style-type: none"> - Objects come and go - I am Mortal as Ahamkara 	<ul style="list-style-type: none"> - I – am invariable and uniformly available without Arrival Departure - I am immortal Sakshi

6) Sarvagatam – like Space / light :

- Nirvikara - Free of Change - Experiences creation without change.

7) Asanga - Because non dual :

- Pure - Shudha - Unlike body which is subject to hunger / Thirst / Old Age / Death.
- Or subtle body - Subject to Like / dislike, grief / delusion.
- Or causal body - Inflicted with doubt and ignorance.

8) Akarta/ Abokta :

- Free from all actions, Therefore Free from all results.
- Identical with Brahman with all above glories.

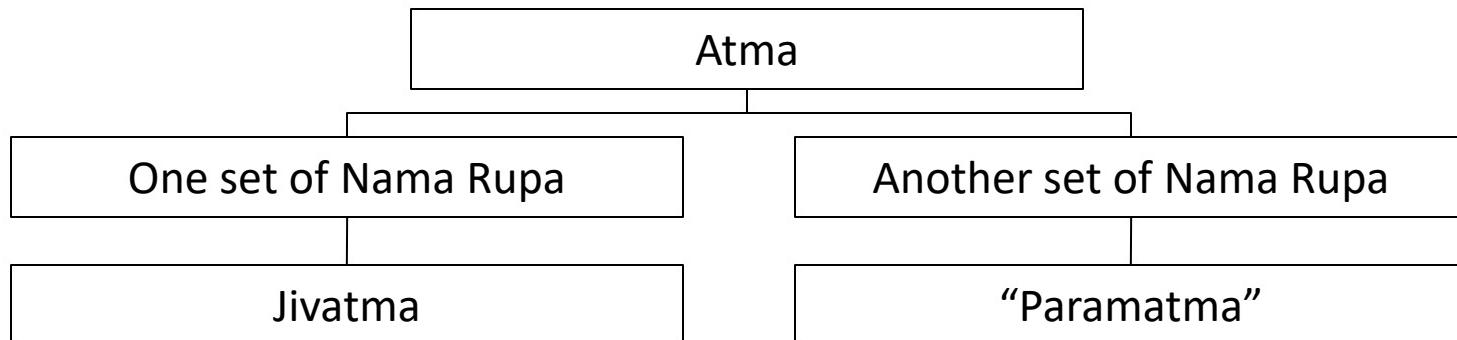
Mahavakya :

- Reveals identity of Jivatma(self) and Paramatma – Brahman.
- There is one Atma... Jivatma / Paramatma - 2 Names - One substance.
- In Vyavahara - Different words indicate different objects
 - Wave / bubble /ocean - Refer to water Nama Rupa superficial difference.

Verse 5 – 4 = 3 – 2 :

2 Things Superficially Different	2 Things Same	2 Things Difference
But Essentially Same then equation Required	No Equation	No Equation

- Jivatma – Paramatma – Essentially identical – Superficially different.



Without Nama Rupa – Only one Atma :

- One who has this knowledge is liberated.

Law / Principle :

- Thing or entity cannot become another Anyat Na Anyat Bhavati.
- Superficial change cannot effect the entity.
- Essential change will result in total extinction of entity.
- If a thing doesn't loose its essential nature it cannot become another.
- If Jivatma is finite / Mortal it can never become immortal – Infinite.
- Problems born of finitude / Mortality, location, limitation, sense of inadequacy, sense of want, fear cannot be altered if one takes himself to be finite.
- Change in external conditions cannot change essential nature of finitude, therefore No struggle to become infinite.
- if Jiva is already infinite, there need be no struggle to become infinite.

Chapter 15

(Verse 1 – 8)

Jiva – Brahma Aikyam :

- Anyat – Na Anyat Bhavati, Nanyat Anyat Prakaranam

Introduction (Verse 1 – 4)	Sanyasa (Verse 5 – 8)	
<p>Law :</p> <ul style="list-style-type: none">- An entity can't become another- Summary of Atma – Anatma Viveka of Chapter 14- Atma different from Body / Mind complex	<ul style="list-style-type: none">- Karma cannot break birth – Death cycle- Karma Produces results to exhaust by being born in Higher / Lower worlds.	<ul style="list-style-type: none">- Seeker must reduce Karma and take to Sravanam / Mananam / Nididhyasanam (Jivatma - Paramatma)- Practice karma Yoga to refine mind and to make it Subtle and ready to enjoy, is self enquiry

- We all wish for permanent peace, Freedom from mortality / limitation – Infinitude.

We need to find our essential nature :

- If finite... Accept all limitations, as it cannot be changed.
- If infinite... No struggle - Own up infinite status and drop notion of limitation, location.

Chapter 15 (Verse 9 – 54)

Verse 9 - 37

Atma Svarupa Nischayam

- I am neither Body / Mind but 'Consciousness' which pervades and illumines both [Like – Fire Pervading water.. Ghee Pervading Milk]
- I am Sakshi of Body and Mind

Verse 38 - 51

Atma Jnanam

- 1) Ekatvam - Advaiyatvam - Nondual
- 2) Nityaha – Eternal
- 3) Sarvagataha – All Pervading
- 4) Suddhatvam – Free from defects
- 5) Svayam Prakasatvam - Self Evident
- 6) Santatvam – Tranquil
- 7) Nirgunatvam – Free from Attributes
- 8) Nishkalatvam – Free from Parts / indivisible
- 9) Nirbhayatvam – Free from fear
- 10) Nirvikaratvam – Free from change
- 11) Nirupakyatvam - Va Chamagocharatvam – Beyond Verbal description
- 12) Akartrutvam – Aboktrutvam – Free from Action and Results

Verse 51 - 54

Benefit of Atma Jnanam

- Freedom from emotional and intellectual problems
- Release from life and death
- Free from ignorance and doubt
- Will exhaust all Karmas
- Only means of Liberation

Distinguish :

Atma	Mind
<ul style="list-style-type: none"> - Sakshi - Changeless illuminator 	<ul style="list-style-type: none"> - Instrument and Object - Goes Through 3 States

Avastatraya Vichara :

Jagrat	Svapna	Sushupti
- Pramana Janya Vikritam thoughts Generated by external world	- Vasana Janya Vrittikam - Thoughts generated from memory and Impressions	- Nirvikritam - Suspension of Prarabda - Absence of Thoughts

- With reference to 3 states of mind, I am given 3 names - Vishwa / Teijasa / Pragya.
- I do not undergo any change.
- Atma is Akarta... Sun illuminates world without action of illumination.
'Consciousness' by mere presence... makes things known.... no action on part of 'Consciousness'
- My nature is infinite – Immortal... I only have to drop notion of finitude, mortality.

Verse 38 - 51 :

Atma Jnanam :

- 1) Atma not known or knowable object and not unknown either.
 - 2) It is not knower, Therefore Atma doesn't fall within the process of knowing or experience
- Very important Fact to Remember
- Atma is self evident 'Consciousness' beyond Time (Kala Atita)and exists before rise of any experience and because of which all experiences are possible.

3) Atma Jnanam :

- Not Knowing new entity, only removal of Misconceptions regarding self evident Atma.

4) Atma not product of Matter :

- When all misconceptions are removed...
- Atma Jnanam will be in the form of “I am Brahman” State of Attributelessness and not a state of Atma.

Chapter 16 – Partiva Prakaranam (74 Verses)

Part 1 : 22 Verses

a) Body not Atma :

Atma	Body
<ul style="list-style-type: none">- Witness consciousness- Conscious being	<ul style="list-style-type: none">- Jadam / Made of Panchabutas- Illumined Light belongs to Agni Tattvam / illuminator(Forms and Colors - Belongs to Agni Tattvam)- Sense organ and World belong to one category / Same Species- Pancha Bautikam / Inert- Inert Body / Sense organs / Sense objects can't be conscious Atma

b) Mind not Atma :

- Elemental
- Object of Our Experience
- Known mind never knower

Atma :

- Different from Sharira / Indriya / Mana Vilakshana.

Verse 1 – 22	Verse 23 – 57	Verse 58 – 67	Verse 68 – 74
<ul style="list-style-type: none"> - Atma Svarupa Nirnayanam - Determination of nature of Atma 	<ul style="list-style-type: none"> - Paramartika Khandanam - Negation of Other Philosophies 	<ul style="list-style-type: none"> - Moksha Sadhanam - Means of Liberation 	<ul style="list-style-type: none"> - Upasamharam conclusion

- Buddhism Nastikavada Kshanika Vigyana – Sankhya and Vaisesika Astikavadas.

Atma :

- Consciousness... Anatma – Mithya

Consciousness :

- Flow of Momentary ‘Consciousness’ Arises and Departs.
- Atma knower of everything but never a known object.
- Anavasta Dosham... Infinite regress... will require another knower...
- Atma not known by itself, because to be known it has to become both subject and object which is not possible.
- One and same entity can't function, as subject and object simultaneously.
- One part of Atma not known by another part of Atma... because Atma is Partless.
- Atma ever known... not known by itself or others.

No Proof needed :

- Atma is self evident - Its existence needs no proof, That I am conscious is evident to me.
- All known attributes belong to known objects and not knower Atma 'Consciousness'(Nirguna Svarupa)
- Physical / emotional / intellectual attributes belong to the known Body / Mind / Intellect, Atma is free from Kama / Krodha / Moha/ Ajnanam(Ignorance) / Samsayam(Doubt) / Viparyaya Misconception
- It is ever free from Samsara / Change, No becoming liberated - Ever liberated.
- Ever free - Nityamukta - Need to drop notion of bondage and liberation.

Part 2 :

Shankara on Kshanika Vigyana Vadis :

- No flow of consciousness... as 'Consciousness' is momentary.
- No Permanent entity
- None to enjoy benefit – Kshanikam
- Moksha fruitless.

Atma is Shunyam - Non existence :

- Absolute blankness.
- To talk of non existence - Need witness
- Creation = Mithya
- Anything Mithya needs substratum. Atma can't serve as Adharam.

Sankhya :

- Asanga Purusha Tattvam - Jada Prakriti works for liberation.

Shankara :

- Jadam can't work...
- Asanga Purusha can't have association with liberation.

Vaisesika :

- Atma and Mind = Inert, Atma is all pervading and can't be separated by mind.
- 'Consciousness' generated by association of Atma and Mind.

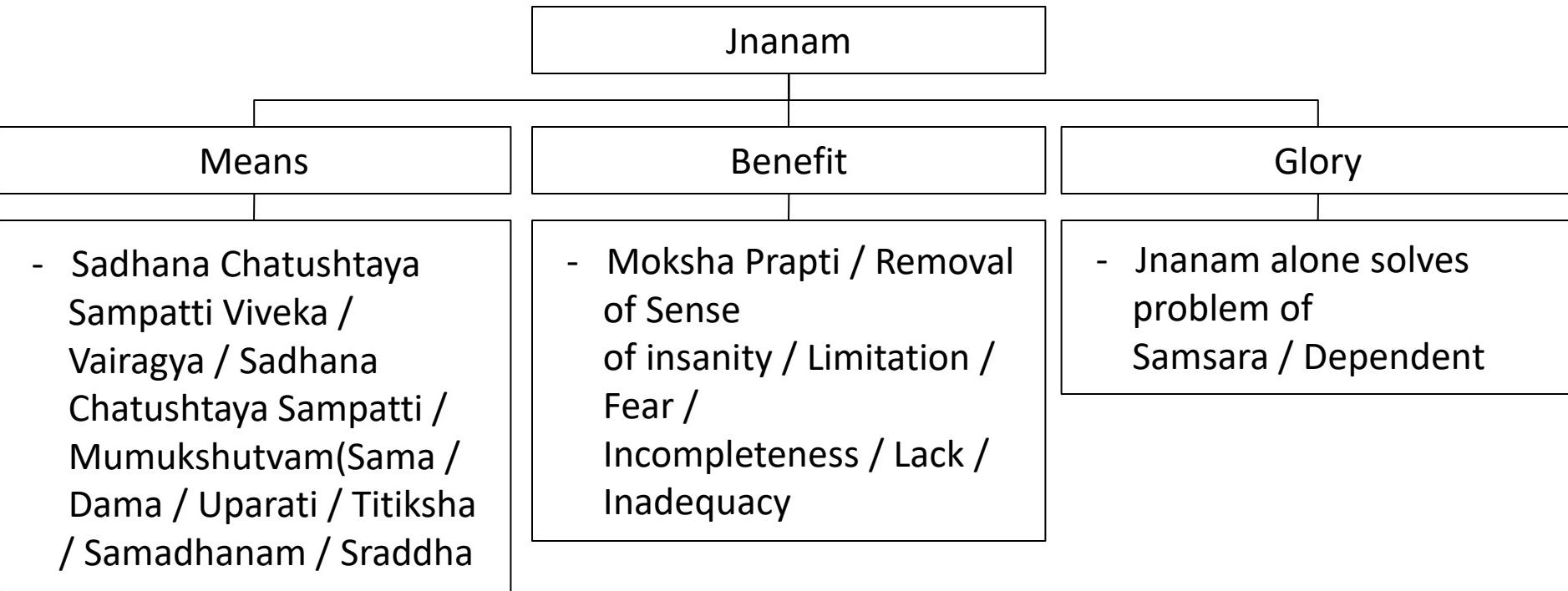
Shankara :

- No association possible between 2 separate entity.
- To make Sukha / Dukha Anubavaha, Atma and mind have to separate themselves and join again.
- But need 'Consciousness' to experience / Known / Cognised but Consciousness absent separately.

Part 3 : Verse 58 - 67 :

- Moksha not produced... if so, will be subject to destruction.
- Does not imply any change of Avastha.
- Our real and Permanent nature - "Svarupam".
- Will Sadhanas be irrelevant - Aprasanga Dosha? They are needed only to remove notion / Sense of bondage.
- Dropping notion = Adhyasa Nivritti.

Part 4 : Jnana Sadhanam (Means) Verse 68 – 74 :



Chapter 17

Chapter 17 - Samyak Jnana Prakarana / Right knowledge (89 Verses)

Invocation - Verse 1 - 3

- Lord / Guru
- Brahman = Subject
- Ishvara = Brahman and Maya
- All knowing and All powerful cause of creation
- Sarvajna and Sarva Shaktiman Jagat Karanam
- Teaching (Removes ignorance) = Sun Rays (Removes Darkness)

Verse 7 - 21

Moksha Sadhanam :

- Atma Jnanam
- Upanishads only means
- All Laukika Pramana reveal only Anatma - Material Objects

Verse 85 - 89

- Supreme Secret
- Guru helps Seeker to cross Samsara
- Solution to Ishvara – Free from Attributes – Nirguna / Abinna Upadanam Karana – Nimitta
- Prostrations to Guru / who helps one to cross ocean of Samsara

Verse 22 – 84 – Central theme

Verse 4 - 6

Goal :

- Moksha Parama Purushartha
- Atma Labha
- I am Nitya Ananda Svarupa

Means

Sadhanam

Nature

Jnana Svarupam

Benefit Phala

Kama Nivritti :

- Freedom dependence on external factors

Bhaya / Nivritti

Janma Nivritti

1) Right knowledge Right Vision :

- Jivatma = Paramatma.

2) Verse 4 - 6 :

- How I am Nitya Ananda Svarupa?

Brihadaranyaka Upanishad : Logic :

Law :

- It is only on account of the love for oneself that everything becomes dear.

Brihadaranyaka Upanishad :

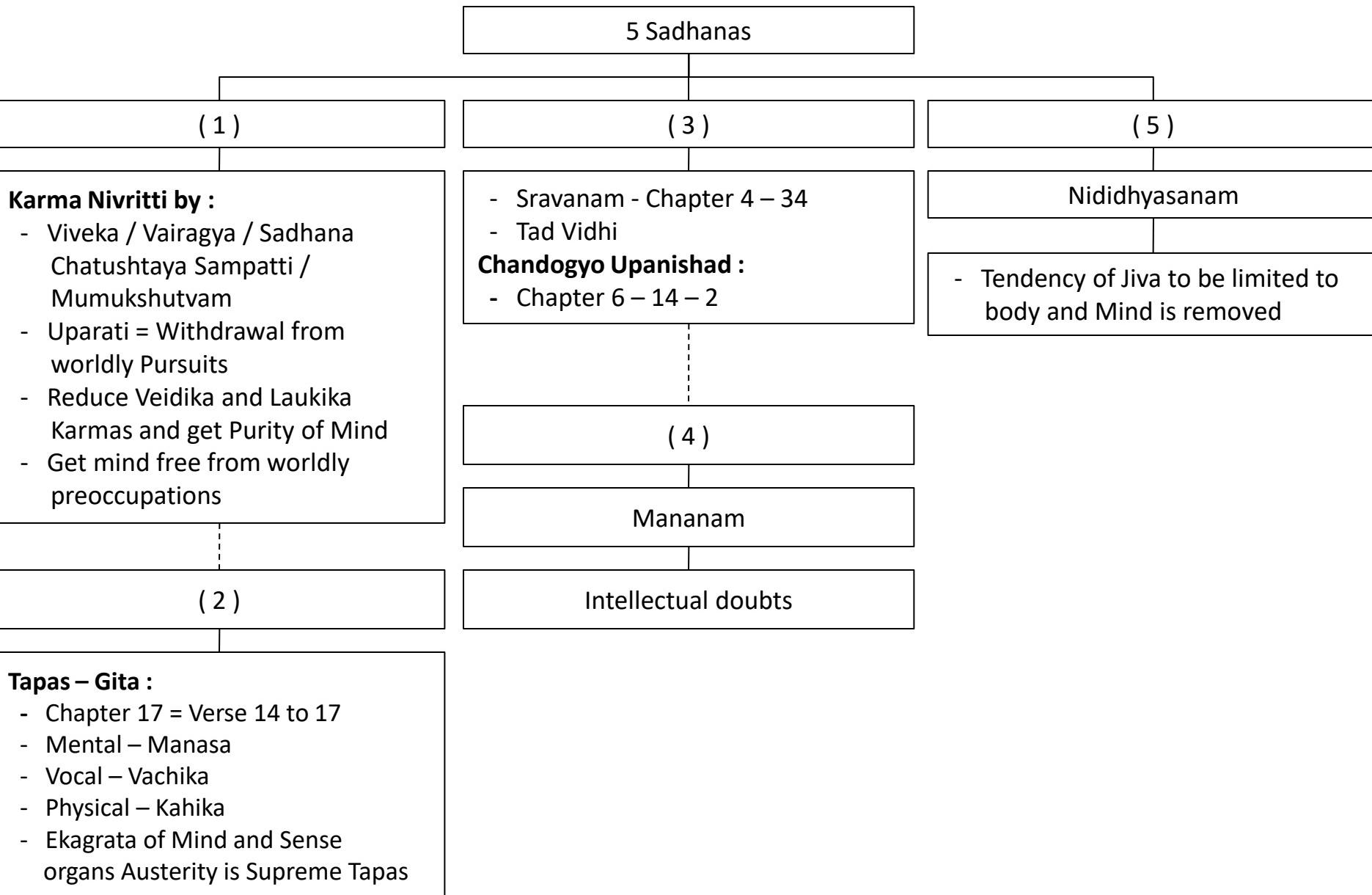
म हौवातः न वा अे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अे जायार्थे कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अे पूर्णाण् कामाय पुराः प्रिया भवन्ति, आत्मनस्तु कामाय पुराः प्रिया भवन्ति ।
न वा अे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अे भक्तस्य कामाय भक्तं प्रियं भवति, आत्मनस्तु कामाय भक्तं प्रियं भवति ।
न वा अे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति । न वा अे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः
प्रिया भवन्ति । न वा अे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अे द्रष्टव्यः
श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अे दर्शनेन श्रवणेन मत्या विज्ञानेनें सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati, ātmanastu kāmāya patih priyo bhavati | na vā are jāyayai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam priyam bhavati | na vā are brahmaṇah kāmāya brahma priyam bhavati, ātmanastu kāmāya brahma priyam bhavati | na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati | na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedam sarvam veditam || 5 ||

He said : 'it is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The self, my dear Meitreyi, should be Realised-should be heard of, reflected on and meditated upon. By the Realisation of the self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

- Whatever is object of unconditional love is source of Ananda.
- Self love is unconditional and universal, Therefore Self / Atma has to be nature of Ananda.

Means of Jnanam :



Gita :

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

Worship of the gods, the twice-born, the teachers and the wise; Purity, Straightforwardness, celibacy and Non-injury these are called the 'Austerity of the body'. [Chapter 17 – Verse 14]

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

Speech which causes on excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas-these constitute the Austerity of speech. [Chapter 17 – Verse 15]

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्पो मानसमुच्यते ॥ १७-१६ ॥

Serenity of mind, good-heartedness, silence, self-control, purity of nature – These together are called the mental austerity. [Chapter 17 – Verse 16]

श्रद्धया परया तसं तपस्तत्त्विविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः साक्षिकं परिचक्षते ॥ १७-१७ ॥

This threefold austerity Practised by steadfast men with the utmost faith, desiring no fruit, they call Sattvika. [Chapter 17 – Verse 17]

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

Know that by long prostration, by Question, and service; the wise who have Realised the truth will instruct you in (That) Knowledge. [Chapter 4 – Verse 34]

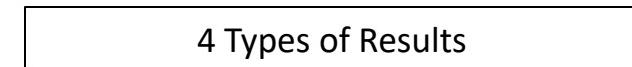
Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रबूयादेतां दिशं गन्धारा
एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो
मेधावी गन्धारानेवोपसंद्योतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksyetha sampatsya iti ॥ 2 ॥

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

Karma Produces :



- Karma can't give self knowledge.

Nature of self Jnana - Svarupam :

Atma :

- 1) Svaprakasha Sakshi Chaitanyam Partless / Free from modification.
- 2) Nitya - Eternal
- 3) Nirgunavatvam - Free from attributes.
- 4) Sarvagatvatvam - All pervasive.
- 5) Dukha Rahitatvam - Free from sorrow.
- 6) Akarta - Free from action
- 7) Abokta - Free from results of action.

- 8) Anantam - Infinite
 - 9) Nitya Muktatvam - Ever free.
 - 10) Heyo - Padaya Varjita - Not available for acquisition /rejection.
- Chandogyo Upanishad / Brihadaranyaka Upanishad / Taittriya Upanishad / Mundak Upanishad / Mandukya Upanishad.

Chapter 18

1) Longest chapter - 233 verses :

- Vedantic enquiry - Mahavakya Sravanam generates Self knowledge Atma Jnanam liberates seeker (Aparoksha Jnanam) its an end in itself, Nothing else needs to be done.

2) Pratijna Vakyam :

- Enunciated and defended.

Nigama Vakyam :

- Reasserted.
- Prasankyana Vadi - Objections
 - Need repetition / Avriitti
- Prasankyanam, Then new knowledge is gained.

Reasons : Pratyaksha Virodham :

- 1) Contradicted by one's own life experiences, one feels limited / Located / Mortal - Exposed to pain - Subject to old age.
- 2) Seekers also affected by Samsara and Grief and Sorrow, Dukha Anubava Darshanat.
- 3) Sanyasa Ashrama prescribed is for Avritti.

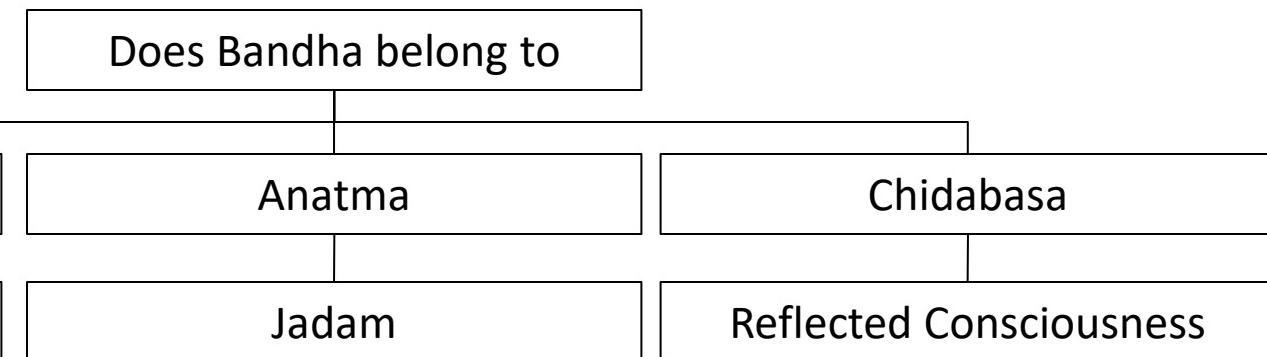
Shankara :

- 1) Anubava cannot contradict Pramanam Sunrise / Dream... Anubavas negated by knowledge / waking up.
- 2) Samsara Anubava can't contradict validity of Knowledge born out of Mahavakya, Therefore Samsara has to be Mithya... Adhyasa.

3) Samsara is Mithya :

- a) Only in realm of Pratyaksha - Laukika Pramanam.
 - Atma is Sarva Pramana Agocharam – Beyond sensory perception... Revealed only by Sruti Pramanam.
 - No Samsara / Bandha in Atma can be established, Therefore only Branti – Misconception.

b) Abhasa Vada Prakriya :



- Belongs to none Therefore Mithya...

c) Establishes Abhasa by 3 arguments :

- i) Shastriya Bandha / Moksha Sidhyartham.
 - Teaching not for Atma - Ever free.
 - Teaching not for Anatma - Jadam - Never free.
 - Therefore Chidabasa has to be accepted.
- ii) To establish validity of scriptures - Shastriya Pramanika Sidhyartham...

You are Brahman – Refers to whom

Atma

Anatma

Chidabasa

Never Srota / Listener /
Knower

Jadam / Ever Bound

Has to be considered

iii) Jnana Pada Sidhyartham :

- To justify verb - To know - Jnanam has to be in relation to subject 'I' - Chetana Tattvam - Sentient I...
- We need subject both Savikara subject to modification and Sentient – Chetana.
- I can't be Atma - Nirvikara / Free from modification.
- I can't be Anatma - Achetanam (inert), Jnani needs intermediary Abhasa - 'I'.

How Abhasa Works :

- i) Abhasa with... Anatma / Ahamkara will be described as Baddha / Samsari / Pramata.
 - Whatever happens in Samsara Avastha is Superimposition on Atma.
 - Because of which Atma is seen as Baddha / Mukta / Pramata / Srota... Sravana / Jnana / Moksha / All accepted.

Abhasa is Mithya :

- Mukha Pratibimba – Drishtanta... Reflected face in Mirror belongs to what.

Reflected face in Mirror belongs to what

Mirror

Can't exists independently

Original face?

- If it belongs to it, it will always be seen

- If it belongs to Original face, Mirror becomes Unnecessary

- Therefore Reflection is Mithya - Experientially available but really Non-existent.

Is Samsara - Satyam or Mithya?

- Does it belong to Atma / Anatma / Abhasa?
- Atma is Satyam - Anatma is Jadam - Abhasa - 2 views.

Panchadasi :

- Samsara belongs to Abhasa - And as Abhasa is Mithya... Samsara also Mithya.

Shankara :

- As Abhasa Mithya... no origination of Samsara with Abhasa...

How Shankara refutes Prasankya Vadis :

- 1) Pratyaksha Anubava - Old age etc - Can't obstruct knowledge born out of Sravanam, Therefore not Pratyaksha Virodha.
- 2) So long as seeker does Sravanam correctly - Mahavakyam will liberate.
 - Must understand both Tvam and Tad Pada clearly.
 - Tvam = Atma unmixed with Ahamkara.

Verse 90 :

- Yushmad Asmat Vibhagajnya Syasd Arthavat Idam Vacha...
- By Anvaya Vyatireka... Atma - Pure 'Consciousness' is Shudha Chaitanyam - Mahavakya not contradicted by sensory knowledge, Therefore Fact.
- No Solution at relative Physical / Emotional / Intellectual levels - If one is sorrowful will question emotions.

Better process :

- Vidhimukha Vakya preferred to Nisheda Mukha Vakyam - Neti - Neti...
- Sanyasi for Sravanam / Mananam / Nididhyasanam - Commitment and not for Avritti... Focus on Tvam Pada - Atma clearly separated from Ahamkara is relatively free than one who has to invoke Ahamkara in Vyavahara.

- No Sanyasi without disciplines - (Yatheshtacharam) Given up raga - Attachments which is main cause of violation of dharma.
- Satvik Vasanas develop for Sanyasis - And doesn't violate dharma because of Vairagya.
- Avritti... is opposed to Sravana Janya Atma Jnanam - Which is rooted in Akartrutatvam.
- Atma Jnanam reveals Moksha as Siddha Vastu Prasankhyana implies it as Sadhyam - God to be attained.
- Therefore Pratijna Vada rejects Prasankya Vada.
- Tat Tvam Asi Prakaranam.
- Guru = Knower of Brahman and is like honey bee, collects best honey from flowers / Vedantic scriptures.

Positive features of Atma more important :

- 1) Sarva Sakshitvam - Positive features of Witness – External – World, internal – Though.
- 2) Chinmattratvatvam - Nature of pure Consciousness.
- 3) Nirvikaratvatvam - Nature of Changeless / Modificationless
- 4) Sarvagatvatvam - All Pervasiveness
- 5) Advaitatvatvam – Nondual
- 6) Satyam - Real.

- 7) Nirvisesha / Nirguna – Property / Attributeless.
- 8) Akarta – Non doer
- 9) Svaprakasa – Self Luminous
- 10) Svabuddha – Self Evident
- 11) Antaryami – Sarva Buteshu Butaha
- 12) Ekaha – One Nondual
- 13) Akritya – Actionless
- 14) Purnatvam – Wholesome
- 15) Aboktrutvam – Free from result of action
- 16) Nitya Muktatvam – Eternally liberated
- 17) Ahamkara / Mamakara Rahitatvam – Free from me and mine notions.
- 18) Nirvisesha – free of Attributes.
- 19) Dukha Rahitatvam – free from Sorrow.
- 20) Heyo Padaya Varjitam – Not Available for Acquisition or Rejection.
- 21) Anantham - Infinite (not Limited by time / Space)

Chapter 19

28 Verse Atma – Mana Samvada

Verse 1 - 11

- Atma Rupa Chintanam
- Dialogue Atma and Mind

Verse 12 - 18

- Satya Adhishtanam

Verse 19 - 24

- Jagat Mithyatvam

Verse 24 - 28

- Phalam of Atma Jnanam

1) All 19 Chapters - Jivatma / Paramatma - Aikyam...

2) Tat - Ishvara / Brahman / Paramatma

Tvam - Ishvara - Individual / Jivatma.

Asmi :

- Oneness between tat and Tvam.

3) Ishvara :

Ishvara	Tvam – Ishvara
<ul style="list-style-type: none">- Omnipotence- Omniscience- All pervading- Free from Attributes	<p>Wrong Notion :</p> <ul style="list-style-type: none">- I am individual having relationship – with people / Objects / Situations in external world- I am limited / mortal / Subject to pain / pleasure

Sruti :

- 1) I am Non different from Brahman – Ever free / Pure / Nature of Consciousness
Unattached / Free from Action – Results.
- 2) Tvaṁ Pada = I = 3 Parts.

Antah Karana	Chidabasa Reflected Consciousness	Original Consciousness / Sakshi
Ignorant consider I as mind and Reflected Consciousness = Ahamkara		Sruti's I = Sakshi

- One must shift from Ahamkara to Sakshi to absorb revelation of Mahavakya - Implied meaning / Lakshyartha instead of Vachyartha.
- This is the biggest Sadhana in Vedanta - Then I Sakshi Chaitanyam Jivatma am ‘Paramatma’ – Brahman.
- Upadesha Sahasri - Mainly devoted to Ahamkara - Sakshi Viveka - Tvaṁ Pada predominant, 19 Chapters – 675 Verses.

Atma Mind dialogue :

- Satchitananda Atma is non dual / Asanga.
- Addresses mind as instrument / object.
- Also called “Trishna Jvara Nasa Prakaranam” - 1st verse.
- I cannot suffer from fever caused by desires... because of which I feel distressed, restless / Incomplete and ill at ease with myself.

- Atma Jnanam and Vairagyam - Medicine for fever.
- Also called Bheshaja Prayoga Prakaranam...
- Atma Jnanam as medicine to cure desire and consequent restlessness.

4 portions in Chapter :

1) Atma Rupa Chintanam - Verse 1 - 11 :

- Mind has no role in improving condition of Atma... Therefore remain quiet.
- This negates Sankhya View that Prakirti Assists, Purusha (Atma) to become free...
- Mind includes entire Anatma Prapancha...

Features of Atma :

- Nirvikaratvam – Changeless
- Wholesome - Poornatvam